

# AN O V T - P O R T - C V S T O - M E R S A C C O M P T,

Of all his Receipts, to a Shilling, or a Penny, without  
concealement or enstalement of any; according  
to his Oath at his first Admission.

*Wherein he plainly sets downe, as well the Mo-  
tiues and Occasions, as the Method and Style of all his  
former writings; namely, his first A P O L O G Y for C V S T O M E R S,  
against Informers of all sorts. His R E P L Y, or second A P O L O G Y for pub-  
like Traffique, against Priuate Societies. His C A V T I O N for Subsidies, vn-  
der the Name of Customes, against Extreamity by Farmers. His A L P H A -  
B E T and P R Y M E R for orderly Commerce. His A C R O A M A T A  
for Bullion and Staples: Besides his late M Y S T E R Y  
of I N I Q V I T I E.*

¶ All which, howsoever heeretofore held hard and  
*obscure; are heere out of Rules of Diuinity, and Humanity together, by way  
of Illustration, fitted to Capacity of Common Sense and Reason; for the fuller  
satisfaction of all unpartiall Readers, fearing G O D sincerely, and vprightly  
seruing K I N G S, and such as are not desperately wilfull, to make Ship-  
wracke of their Consciences, and dispise their owne  
Happinesse.*

With an open Declaration of the M Y S T E R Y it selfe, to perfect  
this Accompt. *Summa Totalis*. The C V S T O M E R S <sup>Zeale</sup> Resolution, *Sum-  
ma Summarum*, His daily Confession, Harty Prayer with Thankes-  
giuing; and Q V I E T V S - E S T.

¶ And a short *Memorandum*, in *Perpetuam Rei Memoriam*, for the  
K I N G S speciall Honor, his Loyall Subiects Good, and his C V S T O M E R S discharge,  
from all Imputations both past and to come, against *Ignorance* and her Fellowes.

¶ P S A L M E 37.

Keepe Innocency, and take heede vnto the Thing that is Right, for that shall bring  
a M a n P E A C E at the last.

¶ O R T H V S.

Marke the Perfect Man, and behold the vpright, for the End of that Man  
is P E A C E.

*Dilige que Bona sunt, Rectum cole, Iusta require;  
Hec faciens, alma P A C E beatus eris.*

*Allways Prouyded.*

*In readinge, read All, or nothinge at all.*

*Margents and All.*









# THE CVSTOMERS

## ACCOMPT.



HE number is but small, at least not very great, of Men that are so senselesse and weake of Iudgement, but general Inconueniences they readily see, and can easily discerne. Notwithstanding, to finde out the Groundes of publike harmes, and the means how to cure them, is a study so intricat, and a practise so dangerous, that wary men hold it safer to prouide for priuate ease, in regard of the Times, then to busie their wits for any Common-Good.

But how aduised soeuer, and respectiuely wise in this kind, the most sort seeme to be, as wishing onely that all might goe well, though not long of themselues: yet few or none are found of so still a temper as not to complaine, when publike grieues worke their owne sensible smarts.

Such then, as by long and extraordinary patience, supping vp their priuate wrongs, haue endeouored to giue way to the streame of publike Contumelies, in hope of better dayes; must needs be excused, if compeld at the last (by lawlesse necessity) to referre euents to GODS Providence, in discharge of their Duties to HIM, their PRINCE, and COUNTRY, they vndertake the Defence of their owne Reputations, in a Cause publike and generall. The rather, when as without purpose of offending any, their intentions appeare to yeelde onely a reason of such and such Disorders in their owne present Functions, as for want of serious inspection, or true information, haue hitherto by Ielousie and misconceit onely, yeelded matter and occasions of their speciall Disgraces and Obloquy.

Euen such and none other, haue the Drifts and Scopes been of all my former Writings, about *Traffique* and her Tributes, by the generall Name of *Customes*. For hauing spent and

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consumed



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consumed the best part of my youth about publique Employments, as well at home as abroad, in FRANCE, FLANDERS, and SCOTLAND, for sixteene years together; after the TREATY that was ended at *Barwicke*, 1586. betweene the late Queen ELIZABETH, of most happy Memory, and our now dread Soueraigne IAMES; (cal'd *Fœdus arctioris Amicitia inter Potentissimos, &c.* The RECORD whereof in Scotland remains of my hand) which by the Goodnesse of God, the truth of his Title, and his owne Patience together, was a speciall meanes, that at last brought his Maiesty so happily among vs, and so quietly hither: desirous to betake me to some staide course of life; I was by Friendes perswaded to become CUSTOMER of *Sandwich*, with the Member-Ports belonging, within the shire of KENT, where I was both bred and born, assuring me withall, that I might thereby, do GOD, my SOVERAIGNE, and my COUNTRY speciall seruice, and so become Happy.

Now *Happinesse* indeede being that estate of life, which all at least wish for, and by all meanes belay, and the obiects of all *Happinesse* being fixt in GOD and KINGS; by seruing KINGS Loyallie, Men hope to be happy, and so did I. Vpon which Motiue (therefore) being vrged so by Friends, I vndertooke the charge *Simply*, and *doubted no harme*.

But GOD becomes abused, and KINGS may be deceiued, and so was I, and so become many, that seeke after *Happinesse* by collecting *Customes* (in the Out-Ports at least) as the case now stands. For the seruice being pretended and attended on by many, each values himselfe aboue other, and his Place and standing to be of most importance. But *Multa sunt quæ non videntur, & Multa videntur quæ non sunt omnino*. For *Customes* indeed, and properly taken (like the Tithes of a Church, and *Quitrents* of a Mannor) being naturall Effects of that weighty Cause (TRAFFIQUE) whose Actions are conuersant, about no meauer Obiectes, then *Soueraignes* Honour, and *Subiects* Wealth, and as due to Kings as the Crowne on their heades; imply a seruice both of speciall respect, and absolute trust; wherein foure things there are, or ought to be concurrent, to enable the *Customer*, and iustifie his calling. First, the *Institution*, that giues power to receiue the Duties of that kind. Secondly, the *Ports* and *Places* laide out and allotted for the bounds of his Function. Thirdly, Faithfull performance, according to the exigence and importance of his charge: And fourthly, *Countenance* and *Maintenance* fit for such a calling.

All this notwithstanding, I was no sooner entred, but I found my selfe surprisde; my former Liberty, turn'd into Thraldome, like the Bondage of *Egipt*; and my Life become subiect to the Inquisition of *Spaine*. For Ielousie and Suspition  
first



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first bound me hand and foote, and swearing mee withall To do my best endeavour, to deale iustly and uprightly between the Prince and the People, sent mee to my charge in those Deserts and Plaines, next the Wildernesse of Sin, and great FORREST OF SHIFTS; Namely, to SANDVICH, with the Members; as Douer, Feuersham, Milton, and Rochester, within the Shire of Kent. Where for my comfort, I found and might discerne, (which I could not see before) how Trafficke (on whom <sup>all</sup> our work depends) hang'd awry, went backward & forward as one that were bewicht, and depriu'd of all her Cordials Cata-Pan-tos, Cat'anto, and Cath'olon-proton, was subiect to swooning, and often in a trance, her Face pale and wan, her Pulses dull and dead, and all for want of Staples.

Her Ports either abandond, like places infected or haunted with Spirits, or else beset with Harpies by Sea and by Land, to worry her from thence, if by chance she came thither.

Her Houses neither Wind-tight, nor Water-tight, were stufte with such Instruments as lou'd her Customes, but as Rats doe loue Cheese.

And for all the Security (by Bondes or otherwise) that an honest Man can giue, a Christian may affoord, or Wisedome deuise:

Her Seruants still mistrusted, and made Obiects of Disgrace,  
Bewrayed their small maintenance by the thinnesse of their Cheekes:  
And their Seruice made a meanes to fat others in their place,  
Whilst they dranke cold Water, and were glad to leape at Leekes.

In a word, I saw Traffique out of Order.

Yet I could not maruell tho,  
For all on priuate profit waite,  
Where Proiects guided by conceit,  
Made worke for Seeming-Goods deceit;  
And one Mans will, made all Mens wo.

This made mee to rub where it did not itch before, and smothering vp my greefe, to wish as others did;

*O mibi prateritos referat si Iupiter annos!*

But, beeing thus a Customer in Name, at the least, and apt enough to learne, though not able yet to teach; I spent the first two yeares in obseruing of others, and bemoand my selfe by fits, as I durst vpon occasions, by words and writings: first vnto our Husbands, and then by constraint, in a serious set discourse of the present estate of Customes, in the Out-Portes of this Land, not so publikely then printed, as priuately directed, To the Grauest, and Godly wise, in highest authority: by the Title & Inscription of THE CUSTOMERS APOLOGY, in these words following.

\*  
All may be sensible of the Effects of Disorder  
in Traffick, and lament the  
but none can see into the grounds  
so clearly as Customers

Out-Portes

Customs-Houses

\*

I bemoand the Disorders of the  
Customes seruices, and Out-Port-  
Customers Distresse, to Mayster  
Thomas Fanshawe Esquire, then  
Remembrancer of the Exchequer,  
to whose Study and Table I was  
often kindly welcome, first pri-  
uately by conference, and after-  
ward by writing, who shewed the  
same to the Lorde cheefe Baron  
Peryam, and He to the Lord Tre-  
surer Burghley, but nothing came  
of it, which made me at last ap-  
peale to the COUNSEL-TABLE.



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The Epistle of the APOLOGY.

¶ A GENTLEMAN, a Friend, and a Louer of Learning, coming into a Free-Schoole, where diuers young Schollers were learning their Grammers, desirous to seele how they thriud at their Bookes, by some familiar question, demaunded (their *Hushers* standing by) *When an English is giuen to bee made into Latine, what's first to be done?* The aunswere is easie; Namely, To looke out the principall *Verbe*, but all stood silent, and as halfe amaz'd, till ONE at the last, the question being repeated, and he vrged to speake, what was to be done, replied: *No harme Sir I hope, at least that I wot of.* Which the Gentleman then took in very good part, & suspecting rather Ignorance in the *Hushers*, then want of wit in the Scholler, departed smiling.

¶ Most Reuerend and Right Honourable; This Question and Answere, encludeth the State of all the Students in the *Free-Schooles* and *Portes* of our *Soueraignes Customes*, where such as the Teachers be, such are the Schollers. Ther's a Reason for all things: And the reason heereof is not so much for want of wit or will in the Learners, *to deale iustly betweene the Prince and the People*; Which in this kinde of Doctrine is the principall *Verbe*, as in the sternnesse of *Hushers*, who whilst the *Graue Maisters* and *Moderators* of the Schooles, were busied and distracted in the study and practise of higher points of Learning, haue vsed no Method but beating the Schollers:

*Qui paria esse volunt peccata, Ipsiq; laborant  
Cum ventum ad verum est, sensus moresq; repugnant,  
Atq; ipsa Vtilitas, Iusti propè Mater & Equi.*

That make all faults alike, yet they themselues are domme,  
When Truth in question fals, each Fingers seemes a Thomme:  
And Profit holds the Seat alone, where Honour first should come.

Which kind of Discipline, discouraging all Men, and driving many good wits from the Schoole, to the secret iniury of the whole *Common-Wealth*, for st me to my Booke, and as well as I could, to analize my Lesson, meaning thereby with the aforesaid plaine Scholler; *No harme at all.* Such therefore as it is, I haue breefely set downe in the Discourse following. The *Matter* whereof, partly drawn from mine owne Patience and Experience: and partly, obserued and learned from others: The *Forme* (I confesse) is meerly mine owne, and hath for my warrant, the Rules of my *Grammer*.

And since things are then well done, when things are well taken. To cleere and acquit me from partiall clamor, and the sinne of *Presumption*: The will applyant to reason, is guiltlesse of passion, and Nature ouer-borne, appeales to necessity. *Qua quod cogit ipsa, solet utiq; defendere.* Hard therefore, and aboue  
measure



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measure extreame must their cases appeare, that still subiect to beating, may neither be moane themselves, nor be suffered to cry. And so much the rather, when as *So farre as I wot of*, in all their complaints so tenderly toucht, and breefely runne ouer, there is nothing concluded nor included, at least intended thereby, but a naturall Defence of an honest Reputation, in that kind of calling, which the Law it selfe in great Wisdom hath laide out and reserued; *For Men of best sort onely*, and a dutifull zeale to finde out thereby *The Principall Verbe*.

But, *Pro captu Lectoris habent sua fata Libelli*.

I sought to finde comfort, and light vpon new comber; For the APOLOGY being written for vnderstanding Readers, and the Matter so digested, that by reading it onely without *Glosse* or *Comment*, *Passion* or *Partiality*, such might be their own & other Mens Iudges, was notwithstanding by *Ignorance* oddly censured, and strangely mistaken, Vainely struiuing to make good that within Book which neuer was in question, and maliciously vrging some things without Booke, neuer meant nor mentioned, nor fit to be defended. But with such successe as still befals folly, who delighting to see her owne shaddowe dance, hath not the grace to conceale her owne shame. I set but lightly by it when the thing was first brought me, till I saw the Booke twice printed at MIDDLEBOROUGH & LONDON, then least he that ranne alone, might thinke himselfe still foremost; I was for't to say something, and *Replied* in this manner.

The APOLOGY strangely censured by Ignorance.

The Motiue and occasion of the REPLY.

¶ About such time, as by the Goodnesse of GOD, the light of the Gospel, began to lay open the errors of Superstition in these parts of the World, and by the hands of our *Soueraignes*, to disperse them in this *Kingdome*, sundry questions were moued to vphold some points of the *Popish Religion*, but none for the time were so hotly disputed, as those which they tearme, *The Sacrament of the Altar*, and *praying to Saints*. Whereof, amongst others, a certaine young Scholler, more confident then wise, hauing newly vndertaken a serious Defence; as one sicke of loue with the thing he had begotten, and ambitiously affecting the publishing of it, entreated a Friend of his, whom he knew to be both learned and well minded to the Cause to read it first ouer. The request was performed; but when as looking still for Arguments fitting the question, he found nothing at all but a needlesse endeouour, to approoue and maintaine by the Catholike Creede. What? *That IESVS CHRIST was the true Sonne of God, very God, and very Man, that redeemed the World, and That there was also a Communion of Saints*: The Booke was return'd with a slender smile, but no applaud at all, or shew of satisfaction.

The Method and Style of the CUSTOMERS REPLY.



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Right Honorable, such was the successe of a like late learned Writer, who Printing a *Treatise of publique Commerce*, (such was his Title) in fauour of a priuate lociety, or *Conclau* of *Marchants*, with very much ado, and a heape of silly words, (farre vnfitting the Grauity of his Theame) set all his wit to worke, and endeuour'd all he could, to perswade his Reader. What? That *Traffique*, forsooth, rightly ordered, was the Honour of *Kings*, and Prosperity of *Kingdomes*; and withall, that *Trades* and *Occupations*, *Arts* and *Mysteries*, were at al hands to bee cherrished, and *Marchants* likewise fauour'd in euery *Common-Wealth*, which none but Fooles or mad men (to my vnderstanding) did euer yet deny.

But it's strange to obserue, what strong apprehensions are able to worke in weake mens braines. For as a plaine simple Man in reading his *Beleeefe*, was sometimes perswaded, that if *Pontius Pylate* had not beene a Saint, the Apostles would neuer haue suffered his Name to stand in the Creede: so this Catholike Writer, reading in a \* *Treatise* by a Stranger, long since written, a full discourse at large, of the Golden blissings of ENGLAND; turning *Creekes* into *Portes*, ioyning *Ports* vnto *Townes*, raising *Towns* into *Citties*, and enriching whole *Countries* with *Artificers* and *Trades*, *Marriners* and *Shipping*, wheresoeuer they became: in the strength of his conceit (seeing *Pride* bewitcht with *Couetise*, and puffed vp with flattery) would beare the world in hand, that the life of all our *Traffick* and *Welfare* of GREAT BRITTAINE, stood wholly or cheefely, by the standing and supporting of his priuate Society. Applauding their *Greatnesse* and *Happinesse*, besides by their mannaging of *Traffick* within themselves, commending their disposing, mincing, abridging, restraining, swearing, & confining the store and *Staples* thereof, (not shewing *Cui Bono*) within the wals of *Places* out of sight, beyond Seas coloured with the Title of their speciall *Mart-Townes*. And aboue all, extolling their excellent wits and absolute cunning, in moulding Lawes by meere Discretion, to hold all men vnder, and themselves still aboue. For sending, or sayling but crosse the narrow Seas, without hazzard of Gods, or danger of Persons more then vsuall or ordinary. And for wearing Chaines of Gold about their Neckes, Cappes with Greene Feathers, Hats with white Feathers, Purple Veluet Buskins, Gilt Rapiers, Daggers, Bridles, and Spurres, at Triumphs beyond Seas, and publike meetings there: But cheefely, for feeding, maintaining, and setting to worke, thousands of Strangers there, when God knowes the wants, and hears the cryes of *Myriades* for idlenesse at home; would faine perswade others (beeing bound to admire thē himselfe) that their *PONTIVS* or *Gouernor*,  
was

\* This Treatise was written by one of *Embsden*, 1564. about the beginning of the Diuisions of the House of *Burgundy*, and Colloquy of *Bruges*, to shew the *Emperor* and *P.P.* of *Germany*, the great advantage the King of *Spaine* then had ouer all Christendome, by the Load-stones of *England* still transported thither, earnestly apprehending the fitnessse of the time, and happy occasion then offered, to drawe them from *Antwarpe* to *Embsden*, for the good of the *Empire*. All which Maister *Wheeler*, Secretary to the *Marchant Aduenturers*, in his *Treatise of Commerce*, seemes to make his owne (*Sic vos non vobis*) and leauing the Matter, admires onely the Men, and fals downe before the Persons, that for their priuate profit transport them still ouer, and would perswade the World to commit the like Idolatry.



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was for skil the PILAT, for Grauity the POPE, and for wisdom the Oracle of all orderly *Commerce*. Their priuate Decrees, aboue Common Lawes at home, or Treatises abroad. Their particular *Synodes*, aboue Generall Counsels, and their Conclau or Company, a Communion of Saints: pronouncing al that withstand, distast or dislike their Doctrine, or contemne their Discipline, for ENTERLOPERS; that's to say, *Hereticks*, *Schismatickes*, and excommunicated Persons, not worthy to breath so much as common Ayre, or liue in any well ordered *Common-Wealth*. Concluding at last thus strongly withall. That these Men thus put in speciall trust, with the transporting of the Credit of our Kingdome, the very Creame of our Land, and cheefest of our *Load-stones*, whereby wee should draw *Bullion* (CLOATH) must needes be reputed, more loyal to their *Soueraignes*, more seruiceable to the *State*, more welcome to our Neighbours; and therefore more to be honored then any other men (bee they neuer so Free-borne) with a Name aboue all Names, of MARCHANT-ADVENTURERS.

With this and such like stuffe, the Booke being confusedlie fraught. *Cuius contrarium vetissimum est*; might wel haue been suffered to haue dyde in the Birth, had it not beene mingled with aspersions of vntruthes, and Obloquies withall, against the poore *Customers* of the *Out-Ports* of this Realme. *Customers*! A kind of Creatures, capable as well of Religion as Reason, *Free-men* by birth, and of best education, Men euery way happy, saue in their Names and Calling, and in nothing more wretched, then in the place of their *Functions*. The *Out-Ports* of this Realme. O thrice happy LONDON! Men (I say) that by the curious eye of the Lawe, chosen of the best and most sufficient that Wisdome can finde, or choyce affoord, would faine retaine the reputation, if not of *Saints*, yet of *Christians* at least, and plaine honest men.

But as Men once suspected, are said to be halfe hang'd, so fares it with *Customers*, for with them aboue all men, it is not enough to be an honest man. Leauing therefore mine *Antagonist*, to beleue still in the *Christian Catholique* and *Apostolique* Creede, whose Articles assuredly, are holy all, and true, though PONTIVS PILATS name stand for no Saint. I sent the rest to the Story of ISIS, whose Image of Gold it was, that Men so admired in all Places where it came, and \* *Anno 1564*. At, or about the time of the *Colloquy of Bruges*, A not the beauty of the Beast that bare it; *Marchant Aduenturer*, to enforme the State at home, of the grounds of such Disorders in the matter of *Traffick*, as then the world was disquieted withal; out of Conscience and Dury, bewray'd the practises, and aduantages of that Company by red his *Treatise* with a *Counter-Treatise*, of *Exchange* in *Marchandize*, and *Marchandizing Exchange*, wherein *Vsurie*, which they still call *Exchange*. A Coppy of whose Discourse lying by me, I ioyn'd to my *Reply*, without adding or altering, saue onely the *Preface* or *Introduction*, and *Epilogue* or *Conclusion*, to help out the Method, and giuing it a Title which was it had not before.



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was laid open by plaine Demonstration, the *Canker of Traffick*, and all mutuall Commerce: I say, an open Detection of that Contempt of *Law*, Disdaine of *Equity*, Scorne of *Soueraignty*, and Dishonor of *Kings*. And a liuely Description of that Monster of *Crete* (*VSVRY*) deuouring by daily, monthly, and yearely *Tributes*, the Bodies of Men, and Soules of Christians, his Hatching and Brood, his Muces and Hauntes, his practise and shifts, his shape and his Name, by the Title of *Marchandizing Exchange*. The Labyrinth of whose inextricable Errors, none may safely enter, and whose Person none can encounter and quell but fatall *THESEVS*, assisted by the thred of ad-dresse, and counsell of *ARYADNE*. A discourse proiected to giue light vnto others, but happily reserued by the prouidence of *GOD*, to honour our *ÆGEVS*, to preserue our *THESEVS*, and blisse our daies withall.

How the *Customer* became first engaged and prouoked to Apologise for *Trafficke*, as well as for *Customers*.

For *Traffique* by this meanes, as well as for *Customers*, being formerly bound, then thus prouoked and drawne on by degrees; I became at last confident and bold to contend, the raising whereof, like Honny in Hiues, encreaseth *Customes*. But not that *Traffique* forsooth, which he childishly describ'd, bartring Pointes for Pinnes, or Gossiping with Women. Nor that *Traffique*, which to Fodder vs with Folly, or to fat vs vp with Pride, brings Toyes and *TOBACCO*, little Bels and Bables, Hawkes-Hoods and Hobby Horses, together with Silks and Veluets, Cambricks and Lawnes, for our better Commodities, of *Wooll*, *Wooll-felles*, and *Cloath*, *Tinne*, *Lead*, and *Leather*, destined for *Bullion*. But that *Traffique*, which euery way subsisting of *Goodnesse* and *Truth*, both in Number, Weight, and Measure, by turning all our *Load-Stones* into fine *Silver* and pure *Gold*, makes *Kings* and *Kingdomes* happy. Which when I came to view, and withall to consider, how like a Coach disordered she hung at one side: seeing *ÆGEVS* with his *ISIS*, and our *THESEVS* his *Sonne*, the hope of our happinesse, with all the Royall Issue, sitting close therein together; my heart began to fall, and my haire to rise. For *Traffique* beeing the Chariot that beares our *GLORIOUS LIGHTS*; I found her Harnesse worne, and her Wheelles displa<sup>d</sup>. The strong Spokes of *CUSTOMES* supplyd with weake *Subsidies* of *Tonnage* and *Pondage*, and those likewise lin'd with *ITALIAN Impositions*. And perceiuing a far off a certain kind of Horse-men, like the foure Sons of *AYMON*, or the *Mynotaure* of *CREETE*, then proudly setting forward, from the *Wildernesse* of *Sinne*, and *FORREST OF SHIFTS*, to bound ouer our *Deserts*, and vndertake her at aduenture out of order as shee was, and draw vs all in *Tryumph*: I could not but cry out. And seeing as I did, (my standing made me see, and my seeing moou'd my Conscience

The Motiue and occasion of the *CAUTION*.



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ence not to hold my peace) both the loosenesse of their raines, their bits within their teeth, the dangers of their course, ouer Hills and Dales, Bawkes, and many By-waies, and all without a Coach-man or Guide that I could spy, (they out-running al, and controleable by none for hindring of their <sup>course</sup>) I could not I say, out of *Duty*, *Fears*, and *Zeale*, to our *Soueraignes* speciall safety, and all our happy beings, but giue CAUTION afore hand of the fiercenesse of their Courage and desperate Carrier, that they that then stood nigh them might be warn'd at least to looke but to their heeles.

For there being but two maine *Subsidies*, which *Loue* was desirous that *Loyaltie* should offer by way of humble presents, to honour our *Soueraigne* with, at his first comming hither, (besides his *Customes*, which as tyde vnto this Crowne, were his owne before;) namely, the *Subsidie* of *Tonnage* and *Pondage*, and that of *Lands* and *Goods*.

The Method and Style of the CAUTION.

The first (vsually misterm'd by the generall Name of *Customes*) are those speciall tokens of affectionate Loue, which *Marchants* freely giue, and humbly present to M<sup>A</sup>JESTY, and none other, for maintenance of the Nauy, and safe passage at Seas. The other likewise, tokens and franke offerings of *Loyalty*, from *Subiects* to their *Soueraigne*, for maintenance of *Royalty*, and *Defence* of the *Kingdome*.

The *Subsidie* of { *Tonnage* and *Pondage* }

The *Subsidie* on { *Lands* and *Goods* }

Both these twins of one birth, borne vnder one *Law*, nam'd at one *Font*, knowing no Motiue but *Loue*, no Mould but *Loyalty*, no Obiect but *Royalty*, no vse but *Equity*, no Ends but the safety of the *King* and *Common-Wealth*, without difference at all saue onely this. That the first by *Parliament* is for tearme of life giuen him once for all. The second by *Parliaments*, are vsually renewed.

Notwithstanding this one being of both, and one kinde of beginning: yet in their seuerall Collections, to the wonder of God and Angels, they are made so to differ, that the first seemes meerely seruile and subiect to bondage: The second, Free-borne. The first, exposde to all kind of *Extreamities*, and thereby put to *Shifts*: The other, maintaine by *Mercy*, *Loyalty*, and *Loue*. In the one, the least part or shred of each mans *Lands* and *Goods*, is held sufficient. In the *Marchandize* of the other, all, & in some things more then all, is not held enough. Lastly, the first, a disturbance to the *Marchant*, and *Customers* Disgrace. The second, a daily credit and countenance to all her *Receiners*.

This point alone but seriously weyghed, would rectifie all Disorder in Customes-feruice, and quit *Customers* from disgrace and blame.

*Hinc Lachrima Lachrimarum.*

*besides Impositions and Impositions &c.*

Now, great hath beene the care indeede, and inuentions sundry that haue beene vndertaken, for the aduancing, receiuing, and true answering, euen of these very *Subsidies* of *Tonnage* and *Pondage*, as well as of *Customes*, but the Collections

D

of



## The CUSTOMERS Accompt.

*Customers accuse None,  
howeuer they ly be wronged  
and disgraced.*

\* *Customers humbly seek and sue  
to be truly taught their Lessons -*

HORACE.

of either being euery way disordered, and the wordes themselves mistaken; the one for the other, Moule-hills become Mountaines, and Complaints beget Complaints, to the *CUSTOMERS* daily cumber, disgrace, and onely blame. Who beeing bound hands and feet by Ielousie and Suspition (without accusing any, for that was the Devils part euen from the beginning) plead onely for themselves, but the Law of God and Nature; *Quod imputari non debet ei per quē non stat si non facit quod per ipsum est faciendum*, whose reason goes withall, That *Culpa careat oportet, qui scit & prohibere nequit*: Yet are so far withal from iustifying themselves, & excusing of others, that they willingly confesse. Faults there are, euer were, and euer will be many. *Perfection* knowes no Residence but *Heauen*, disclaimes priuate directions in publique affaires, distrust their owne discretion, and therefore crie: alowde as they may, dare, or can, but *AD SIT REGULA*. *peccatis quae poenas irrogat equas.*

,, For *Haud Natura potest Iusto discernere Iniquum, &c.*

It is not in *Discretions* hand, nor power to stay,  
Or hold the tickle Scales of *Iustice* still vpright:  
Nor is that *Reason* good, that maketh all one by day,  
To crop a Neighbours Garden-Leekes, and rob a Church by night.  
*ARVLS* must guide the whole, to keepe the parts from swaruing,  
And punish faults in euery one, according to deseruing.  
And not to thinke that euery slip,  
Like deadly Sinne deserues a whip.

*If Countenance and Mayntenance be fit to further  
Functions, Let WISDOME but vouchsafe to read  
and consider (at the end of their Apologie) the  
Fees and Rewards allowed. Customers, in respect  
of that others haue, for rydings on their  
shoulders only, to wrangle out Disorder by  
a greater confusion, and for loking Traffic  
and her Customs but as Rattles do lobe Chiefe*

Besides, their *Helpers* are their *Hinderers*: For their *Searchers* being no Saints, as they cannot liue by the Ayre, so they know not how to fish but in pudled Waters. Their *Comptrollers* know no *Rules*, but *Actum agere*. And their violent *Superuisors*, crying *Halfers* were good *Fishers*, like confident *Empirickes*, with repercussive Medicines so tormented poore *Traffique*, that driving her at last, from the *Lyme-kill* to the *Cola-pit*; it grew to be a question, to Farme out her *Subsidies* of *Tonnage* and *Pondage*, together with her *Customes*. A strange kinde of Playster for Sores of this Nature; as if *Loyalty* and *Loue* were thinges transferrent, from that Royall *Prebeminence*, that giues it Life and being, and the *Homage* of *Subjects*, and honour of *Kings*, were vendible for *Money*, or fit for *Farmers*.

Though other Kingdomes doe the like, as some obiekt and say; *England* liues by Lawes. Examples may illustrate, but conclude no necessity of generall imitation. For *Gouernments* are diuers, some better, and some worse, and *England* with the best, may rather giue then take example; *Et praestat legibus obedire quodammodo Iniqui, quam viro bono quantumvis optimo*, since one mans will may be all mens woe.

Besides, if *Reformation* speede best in looking backward, al men may know, that it was not thus with *Customers* from the begin-



## The CUSTOMERS Accompt.

beginning, to be subiect to blame for their owne sinnes and others, till creeping *Caterpillers*, blowne in by Easterne-winds, and whispering *Informers*, bred vp in muddy waters, were cherisht and maintain'd, whom *Wisedome* in all ages still shund or destroyd. And I shew'd a plaine example, not yet by all forgotten, that there was a time, when a Creature of this crew, to curry fauour with a worthy Lorde TREASVROR, came fraughted with complaints against the *Towne* and *Port* of SANDVVICH, for transportation and dealings there, laying his complaints cheefely vpon Packes of Cloath and Beere, wherein as he conceiued, the *Prince* was much abused. The Tale being told, and heard out to the end, the *Relator* was demaunded whence, and what he was, who answered; A *Cittizen* of *London*, but no *Marchant* at all. What makes thee (quoth his L.) to see so farre of, and so skild in *Marchants* causes? The *Princes* seruice (quoth the *Fellow*) and the meanes that I haue to know the doings there. His L. seeing his confidence vpon these two grounds, descends to particulars, and first desires to know of him, how, and whereof the *Sandwich* Beere was made. Who readely could describe the running streame that serues the Townes vse, and maintaines the *Hauen* there. When they Brew not (quoth his L.) whether runnes that Water? Into the Sea (quoth the *Fellow*?) And what make they then of it? Nothing. And Brew they, or Brew they not, they want no Water? No my Lord (quoth *He*) for the streame euer running, keepe the Riuer full. So that (quoth his L.) the same Water, whose course is continuall, beeing Brewde, yeelds something, and not brewde, nothing? Nothing (quoth *He*.) Why then in good faith (quoth his *Honor*) be thou rul'd by me, and let them boyle it on the Fire; and with a few Hops and some Malt, make something of the water, bee it neuer so small, for the least something that may be, is, and will be still, better then nothing at all.

Nowe for the Packes (quoth his L.) know'st thou whose they are? They belong (quoth *He*) to *Marchants*, that send them downe thither, but their Names I cannot tell. Are they simply their owne that send them to vent and dispose? Yes my Lord (quoth *He*) before they be transported. Then though they bee shipped, if they crosse not the Seas, the *PRINCE* hath no interest in them, nor profit by them? None at all (quoth the *Fellow*) for from *Port* to *Port*, both Land and Seas are free.

Well then (quoth his L.) I perceine a good meaning hath brought thee hither, but let me aduise thee in these *Marchants* affaires, to let thinges alone, till eyther thou become a *Sandwich-Brewer*, or a *Portsmen* at least, to know what it is to

The Lorde Treasurer Paulet, in whose daies if a Customer comming vp to the Tearme, had not dynde or supt with him before his departure, he had been sure of Pursuant to fetch him vp againe.

And a Marchants Bond or Bill, allowed in his Accompt, as any ready Money. *as require*

*This Man, holdinge Customers for immediate Members of his owne very Body; Himself as per amount and They per aual, seruinge all our SOVERAINE; did steame and vse them accordingly.*

The Riuer of Delf running through Sandwich.



## The CUSTOMERS Accompt.

The entertainment giuen by a Lorde  
Treasurer, to an Informer, against a Cu-  
stomer of Sandwich.

be a good *Townes-man* at home where euer thou dwell, or till thou bee a *Marchant* thy selfe, that experience may tell thee what it is to seeke *Marts* and *Markets* abroad, and then I doubt not, but as others do, thou wilt be glad of a good peny-worth of that which being thine, to dispose of is already thine owne. And so being dismist, he was wild first into the Seller, but from thence out of doores.

Such was the regard in those daies that was had of *Whisperers*, though now it be holden for best seruice to the State, to talke most of Errors, and diue deepest into *Customes*, but many speake of *ROBIN-HOOD* that neuer drew his Bow.

And although the Farming of some fewe particulars that were let out already, might seeme but a mischeefe of lesser harme; yet harme more or lesse, towards *Soueraignes* and *Subiects* make no Man happy, and therefore to be shund: but to Farme out all, was a publique inconuenience, so great in my conceit, as might worthily deserue the wisest preuention, which made me giue warning according to my place.

For if *Trafficke* be truely cald the Nurce of *Iustice*, wherein *Soueraignes* and *Subiectes* stand interest alike: so naturall is the Vnion of *Religion* with *Iustice*, that the Farming out of *Subsidies* (effects of *Trafficke*) together with the *Customes*, or guil ding them ouer with the Golden Name of *Customes*, may fitlie be resembled to the improprating of religious offerings, by the Name of *Tithes*. The one due to none but to heavenly *Dei ty*. The other also onely, to *Soueraigne* Princes. The one, a wrong to *GOD*, a stop to Religion, and a beggering of the Church; The other, a dishonouring of *Kings*, a rub to *Trifficke*, and a meanes to impouerish *Kingdomes*, and disturbe *Common-Weales*. Howsoeuer, some few priuate, particular preuening Persons, perhaps may raise themselves, & by chance may thriue thereby.

But to make all this more plaine. If the *Subsidies* aforesaid, vpon *Lands* and *Goods*, were vrg'd to be collected; as *Cardinall Woolsey* once thought to prooue vpon the *Cleargy*, or exposed out to *Farmers* by *Hundreds*, *Lathes*, or *Shires*, or generallie vndertaken, as *Tonnage* and *Pondage* is, who should collect it? Or who were able to abide it? Yet for comparing these two together, and fore-warning mischiefes at hand and to come, by the farming out of either; like the simple *Satyre*, that seeing the Sky-stolne fire from the Wheelles of this Chariot, admiring it in loue, and but kissing it in kindnesse, found it burnt his lippes, *CASTOR* misinformed, and *POLLUX* being offended; I was graciously chidden and shent for my labour: such is the lot of *Customers* in this lower kind of *Traffick* & world-ly *Commerce*, that in their best endeouours haue no hap to bee happy,

Read Hall and Stow in Hen. 8.  
1526.



## The CUSTOMERS Accompt.

happy, but in heauē I hope for better. *Non est mortale quod opto.*  
and the tyme will come when honest Endeouers shall fynd their Rewards.

¶ Thus farre forth, and in these very words, or to this effect at least, hauing sometimes vndertaken a priuate Defence in a Cause of importance, both publike and generall, and finding all my groanes and heauiest complaints, to vanish still like *Ecchoes*, and valued but as voyces in the *Deserts* and *Plaines*, next the *FORREST OF SHIFTS*, the sound whereof as most Men went by, they heard not; some heard, but vnderstood not; some few perhaps vnderstand, but regard not, and none seem'd to pittie. Like those that broken with vnthankfull toyle, Seeke others health and happinesse, and loose their owne the while; I began to sigh, and wish withall besides,

*Si ie pouuoys renaistre,  
Et changer tous mes voeux,  
J'apprendroys menlx ma letre  
Et serois bien-heureux.*

But being as I was, I resolued with my selfe, as a Barne so ding'd, that I durst no longer greet, to giue way to the times, and sup vp my greefe with silence.

Notwithstanding, when I perceiued, that though I sat still, the cause it selfe daily did grow worse and worse; And remembered withall, my vow to my *Soueraigne* and *PATRON*, of our *Schooles* at my first admission; in discharge of my Duty, which in that respect I owe to *God*, to my *Prince*, and *Natiue Country*: I once more resolu'd to speake with my Pen, and examine all my former Writings. Not as by way of *Genesis*, to prescribe a new Art to our *Wise* and *Graue Maisters*, for that had been presumption in the highest degree, nor as by *Analisis* to contest with the Method of our seuerest *Hushers*, for that had beene but humour and indiscretion, but whilst others of higher Formes, and farre better Learning, distrusting their Schooles, remoou'd their Seats to a farre surer standing; as a poore Scholler, desirous to learne and thrive by my Booke, to spell out my Lessons, by the Letters of mine *ALPHABET*, and Lines of my *PRIMER*, that so at least-wise redeeming but the time, I might best giue way to the streame of Disgraces, in hope of better daies in comming. Remembring stil withall, that Errors had no being but in absence of *Truth*, and that howsoeuer Errors past had multiplyde themselves, the ages succeeding must reforme as they may, and that as there was a reason, so *GOD* had appointed a time for all thinges. For *Dies dat consilium*.

Considering therefore the Reuolutions that were past, and the present disposition of these happy daies, by the comming of *ÆGEVS* in our late *ISIS* place. Our *DAY-STAR* beeing risen, and the *DAVVNING* in our eyes receiu'd my dull Spirits,

*Customers* are sworne at their first admissions, to doe their best endeouours, to deale iustly betweene the *Prince* and the *People*.

The Motiue and occasion of the *ALPHABET* and *PRIMER*.

KING and  
PRINCE.



## The CUSTOMERS Accompt.

gaue life to my hopes, and made me at last breath thus much & say, that the time may come, when this hearty zeale of mine to my *Soueraignes* Honour, and his Peoples happinesse might be better regarded, and the ages to come finde something at least, to muse & to maruaile at Ignorances past, when it should plainly appeare, by demonstratiue Reasons, and no wandring Discourse, that in poore *Customers*, *Truth* was neuer *Error*, nor *Vertue Vice*, as the World had beene told, and long borne in hand; for can they but see, they shall learne to spell, and by spelling their Letters, both read and vnderstand (besides *Greater Matters*) that *Publicans* and *Sinners* are seuerall wordes, and implye a distinction both of Manners and Men. And were it, or might it be, that docible persons might be suffered but to learne, *Publicans* both could and would teach *Sinners* to be like vnto themselues, not *Saints*, nor *Hypocrites*, but humble-minded Christians, and plaine dealing Men.

Thus setting my selfe to mine *Alphabet* againe, thereby to spell my *Primer*. In my beginning praying God to bee my speed, I felt his *Grace* and his *Goodnesse* did helpe mee to proceede. For opening but my Booke, I found how great A. and little A. *Per se*, and by themselues, like the *Creator* and *Creature*, or the *Maker* and *Modell* shewing *Deity* and *Humanity* did stand for GOD and MAN, and ioyned both together, did make but *One Medium*, in the person of IESVS CHRIST, to perfect al our happinesse, both in Heauen and Earth. For as the *God-head* of the *Father*, and the *God-head* of the *Sonne*, with the *God-head* of the *Spirit*, did make but one *Essence* in the substance of the *Deity*; and GOD and MAN vnited to the Person of IESVS CHRIST, did make but one Sauiour in the substance of *Humanity*, so Christ and his Church, by the Vnion of the *Spirit*, did make but one Body. To saue and finde out Man, when couetous presumption by *Pride* had so sedu't Him in his least part of trust, that he lost both him and his.

A Miracle of Miracles, and Mysterie to muse on, but by no meanes to expresse, as whereby the greatest looser hath made the greatest gaine.

Heere therefore I staid a while, and set my selfe to wonder: For as the *Motive* of this *Modell*, was the Makers onely will, the *Medium* his owne word, the way his owne wisdom, and the measure *Aequum & Bonum*, bounds of his owne *Goodnesse* by *Prebeminence* of *Iustice*: so the absolute perfection and End of all his worke, was his owne affection and desire to preserue by *Prerogative* of his owne first loue and boundlesse Mercie, that the Creature might haue iustly wherein to admire both his Creators infinite Honour, and his owne eternall happinesse.

Now by this, it was apparent to common sense and reason, that

The Method and Style of the  
CUSTOMERS ALPHABET and  
PRIMER.

A.

A.

GOD.  
MAN.



## The CUSTOMERS Accompt.

that what Nature can afford, or Man being thus restored is able to possesse, is Gods owne Free-gift, euen from the beginning: that as a *Lord per amount*, his *Honour* and *Service* might iustly bee knowne two seuerall waies to all his *Free-Tenants*; namely, by his owne speciall Duties, and peculiar Rights, and their thankfull acknowledgements of their easie Rentes in so rich a Free-farme, by the Titles of their Tenures. The Titles of whose *Tenures*, being *Religion* and *Iustice*: The one, to maintaine his personall Rights, and demonstrate his Honor. The other, motions of affection, and reciproke Loue, to shew and set forth *Loyalty* for the *Tennants* mutuall good.

The Lawes, Customes, and Doctrines whereof, pend by his *Spirit*, and drawne from the *Essence* of his owne heauenly *Deity* being so concurrent, that where both of them are not, there can be neyther: I chose heerewithall, comparatiuely to vse in this my present Lesson, as well to sanctifie my Wit, and blisse mine endeouours, as to illustrate each other.

Now, by the Rules of *Religion* and *Iustice* both, *Qui per alium facit, per semet ipsum facit*: Euen Gods immediate Rents, God himselfe expects daily to receiue at our hands; namelic, *Praise* and *Thankesgiuing*, such is our Tenure: for being iealous of his Name, hee will not haue his Honour transfer'd to any other. The rest he accepts of, being faithfully payde to his *Stewards* and *Lieutenants*; namely, *Tithes* and *Tributes*. In which regard, I saw how we stood bound, to reuerence and respect the transcendent aspectes of MAIESTY and SOVERAIGNTY, euen in earthly sublimities, by their *Attributes* and *Tributes*, as Gods among Men. For the *Attributes* of Power in heauenly *Deity*, being *Iustice* and *Mercy*, in regard of *Truth* and *Goodnesse*: The *Attributes* of Greatnesse in earthly *Humanity*, in regard of *Truth* and *Bounty*, are PREHEMINENCE and PREROGATIVE, the two sacred Titles of MAIESTY and SOVERAIGNTY, in the height of all Sublimitie: The one, to shew the Dignity both of *Persons* and *Places*; the other, transcendes to the motions of their *Minds*.

Thus farre *Grace* and *Goodnesse* did guide my Deuotion through deepe contemplations, till holding vp my head, and casting mine eyes to seek about for *Tributes*, mine owne ENTHUSIASME beginning to awake, so quickned all my senses, and withall, vntyde my tongue, that my *Vowels* made me speak a. e. i. o. and u. and by their seuerall sounds, to gather and discern the vse of all my Letters, deuiding them as *Consonants* into *Semi vowels*, *Mutes*, and *Liquides*, with & *Per se* and *Conper se*, and *Title Title*, est *Amen*.

By these I came to learne (to my secret comfort and priuate consolation) how our *Customes* great and small out of meere

The Method vsed by the Customer, to perfect this Accompt before God and the Worlde, by ioyning *Religion* and *Iustice* together, to auoyde Paradoxicall Replies and Cautels.



## The CUSTOMERS Accompt.

*Necessity* to supply the want of Nature by Artificiall Mynes, both in *Matter, Places, Persons, Order, and Endes*, should bee speld by themselves, for the Demonstration of MAIESTY in the furnishing of BULLION. And how our foresaide *Subsidies* of *Tonnage* and *Pondage*, out of *Lones* reciprocation, and *Loyalties* owne affection, were frankly presented for the safeguard of the Seas, and protection of *Marchants* in their *Goods* or *Linings*, in their *Liberties*, in their *Lines*, in their *Honours*, and in the *Peace* and *Vnion* of our Land; stood likewise by themselves. Whereby I plainly sawe, and did shew it vnto others for the generall good of *Subiects*, both how MAIESTY might be seene, and how SOVERIGNTY might subsist, as by peculiar *Attributes*, so by *Tributes* of their owne; namely, *Customes* and *Subsidies*, but cheefely *Customes*.

Two wordes of Forraigne birth I could not vnderstand, for their *Heteroclyte* vse and conuertible sounds, *Imposts*, and *Impositions*, which being but the *Genas* to those former two, and held for a *Species* of some other *Duty*, in my weak conceit haue deceiued many.

*Necessity imposeth Customs*

For *Customes* Originall, beeing those *Duties* artificiall that our *Kings* must needs haue, and *Necessity* imposeth on all that transport by our *Staple-Commerce*, to supply our wants of *Bullion*.

*Freewill imposeth Subsidies*

And *Subsidies* collaterall, those naturall *Respects* that *Marchants* frankly offer, and willingly impose and lay vpon themselves, for protection of the Seas, and free *Traffique* besides: beyond the bounds of *Necessity* and *Free will*, I know not what *Nature* hath to read, or *Art* to spell.

Besides, whereas MAIESTY must, may, and can but bee seene, and SOVERAIGNTY subsist, as in GOD so in KINGS; looke what *Adoration* and *Tythes* are to GOD, the same are *Customes* and *Subsidies* to his *Lieutenants*: and beyonde the bounds that *Wisedome* hath laid out for the practise of *Truth*, *Discretion* may hunt, but shall finde naught but *Errors*, for as *Omne nimium vertitur in vitium*, and *Omne minimum* is *inimica Natura*: so what exceeds or is lesse, is but *Popery* or *Precisenesse*, to disorder the *Church*, and disturbe *Common-weales*.

*The world, so bewicht beyond Art and Nature, that it believes not Truth it self whereby it might be happy, yea Custom declare it.*

Yet I wot not well how, though enough make the Feast, and abuses marre all, the World beeing bewicht with two kinds of *Imposts* and strange *Impositions*; as *Aliquid Boni propter vicinum Bonum*, so *Aliquid Mali propter vicinum Malum*: our Neighbours sower Grapes haue set our teeth on edge, for by their Examples drawne (as they tearme it) from *Soueraigne Prerogative*, but would say *Preheminence* if they vnderstood themselves; *Impositions* are made *Taxes* vppon *Marchandize*, by meere *Discretion*, besides the *Duties* aforesaid, which wanting



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ting Place and Use in the study and Schooles of *Customes*, haue likewise no part in the Honour and Endes there taught and propounded, where **V T I L E** is most dangerous, if it eyther go alone or follow not **H O N E S T V M**.

For beeing but effects of conceited priuate Proiects, vpon vnknowne or obscure *Causes*, of *Matter* vncertaine, and of *Forme* no waies fitting the Mowld of *Free-Commerce*; all Men refuse to haue to do (if it may be) with them; to argue, to define, to deuide, or to bring them once in question. The rather for that being naturally irregular and letigious, they haue been occasions of much vnrest, disvniion, and disorder, by meanes of *Popery* in former times, till *Magna Charta* compounded such greefes. And albeit the vse of them since, might happily ayme at the beating backe of some Forraigne idle Commodities, brought in vpon vs, and obtruded by Strangers, to the hindrance of our *Trades*, and decay of our *Ports*, both in *Mariners* and *Shipping*, which the wisdom of our *State* must seek to maintaine; yet gathering withall vpon the naturall Freeborne *Subiectes*, they repine thereat, as men willing to obey, but not able to discern betweene the dispositions of *States* and changings of *Tymes*, and so is a speciall occasion of many Disorders. The *Subiect* still appealing to the Positiue Lawes of our owne *Free-Traffique*, as a generall Inheritance; and Strangers vrging their *Treatise* and mutuall *Contracts*.

These *Imposts* of *Discretion*, or strained *Preheminence*, haue likewise begotten some other *Impositions* of baser Nature, and more dangerous Effects, whereby that sacred word of *Wisdom*, *Bounty*, *Mildenesse*, and *Mercy* (**S O V E R A I G N E P R E R O G A T I V E**) becomes vnreuerently prostituted, and many waies profan'd: For whereas **S O V E R A I G N E S** are sometimes pleased (as well may besee me them) out of meere Grace and Fauour in publique Restraints, by speciall leaue and licenses, to make some of their *Servants* more happy then their *Fellows*; the same by sales and transactions, transhuted and transfer'd, is a meanes to make *Subiects* from hand to hand, to racke and impose euen vpon and among themselves, whereby *Subiectes* worrying *Subiects*, and deuouring one another, by meanes of such *Imposts* waxe rich in an instant, as *Rauens* fat by *Carriion*; When indeede and in truth, the *Grace* doth loose her *Beeing*, and the *Grant* becomes void vpon the first *Exchange*. For if *Fauorites* get suits of *Licenses* or *Farmes* vsfit for their callings, or vse them not themselves, it is but *Witchcraft* & *Sorcery* that all such entend, as by *Leases* or *Purchase* for priuate gaine, thinke **S O V E R A I G N E S P R E R O G A T I V E S** eyther vendible for *Money*, or subiect to *Exchange*. Such *Impost Maisters*, *Religion* hath accurst, their *Money* and themselves therefore (without

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harty

*Hoc autem de quo nunc agimus, illud ipsum est quod V T I L E appellatur; in quo verbo lapsa consuetudo deflexit de via, eoque sensim deducta est, ut Honestatē ab Vtilitate scernens: H O N E S T V M aliquid constituerit quod non sit V T I L E, & V T I L E quod non sit H O N E S T V M quā nulla perniciēs maior vitā Homīnū potuit affīrri. Cicero offic. Lib. 2.*

*The Impost of wyne (besydes the Subsidie of their Tonnage) fathered on the Lord Papett in Quene Maries tyme, but hatcht then by the Duke of Alua (that Engine of Spayne) to serue K. Phillips turne. A Device in deed, as gaynefull in pryuate, as the Stewes are, at Rome by publick authority; But far more hurtfull to the State vnderhand, by exhauyng our Monney, and hindring of Bullion, with increasing of Drunkenness daily, proane Impiety and other sinner bevyds. The ill example this brings (I thinke) the worst Impost layd without a Paill.*

*Wine, Beere, and Corn &c. And whatsoeuer of this kind bestowed by way of Licenses, or other gracious fauor is afterwards transferd, sold, or put ouer from the first recieuer, to a second and third hand for Money.*

*Simones Magi. Acts Cap. 8. verse 20.*

*From Traffick comes disorder.*



## The CUSTOMERS Accompt.

harry repentance) must perish both together.

These *Imposts* or *Impositions*, tearme them how you list, as they are but Romish *Peter-pence*, & *Italian* Inuentions, where their Princes *Preheminence* and forst kinde of Dignities haue little other Subsistence, being but eyther borrowed or obtruded vpon vs; I past them slightly ouer, and so sent them home againe, for *England* beeing no waies obnoxious to *Italy*, nor Vassall to *Rome*, hath, or else may haue (beeing rightly vsed) enough of her owne.

For our *Vowels* and our *Consonants* agree so well together, that spelling all by *Vnion*, and ending all in *Peace*, they perfect all our *Alphabet* without the helpe of others, though the placing of some *CAPITALS* in the world else-where abroad, by their lewd and ill examples, be a cause of some vnrest. Whose *Pride*, profane *Presumption*, and *Conetise* besides, by *Equiuocating* sounds makes words be so misconstrued, that *MAIESTY* seemes ecclipst, and like to be out fa't.

For *R. P.* that with honest auncient *Romans*, was reade for *Respublica*, is now *Respriuata*: And *P. P.* for *Principes* or *Pater Patrie*, now either by themselues, or pla't before *A.* in the stead and *Rome* of *M.* makes *PAPA* (sometimes *Pater*) stand and strue for *MAIESTY* before *GOD* and *KINGS*. And *C.* crept vp to *K.* makes *Cardinals* challenge *Kings* without Crownes to be knowne by, or Kingdomes of their owne; so that as *PAPA* now spels *ANTICHRIST*, so *Cardinals* *ANTI-KINGS*. Whereby *S. P. Q. R.* sometimes the Armes and Honor of *Rome*, for *Senatus Populus Que Romanus*, may now as well bee read, *Stultus Populus Querit Romam*, to the great disgrace of *Catholiques*, both in *Church* and *Common-wealth*.

But those two great words of Power, *PREHEMINENCE* and *PREROGATIVE*, beginning both with *P.* did most of all perplex me. For seeing *Iustice* and *Mercy* in the height of al sublimitie, attending heauenly *MAIESTY* so reuerently together, and the same in earthly *Attributes* contesting each with other, I knew not how to spell them. For though they both contained the very selfe-same *Letters* that mine *Alphabet* did teach, yet the first importing *Iustice* I durst not looke vpon for the sternnesse of her face and settled *Senerity*; and the second full of *Mercy*, I could not but admire for her milde aspect and infinite *Serenity*. In the first I could discerne but two of our *Vowels*, *e.* and *i.* for *Persons* and *Place*, but the second had them all, *a. e. i. o.* and *u.* I meane *u.* and *v.* *Sirs*, & *v.* my *Lords*, *w.* and all. The one of greatest Power, yet bounded in her *Greatnesse*. The other, a very *Hieroglifique*, aboue my reach and reason: yet hearing still withal, how at all hands & daily, *PREHEMINENCE* for *PREROGATIVE*, and *PREROGATIVE* for



KING and PRINCE.  
Counsell, and Common-wealth.



## The CUSTOMERS Accompt.

for PREHEMINENCE, were strangely speld together ; I appeald vnto the *Wiseſt* in highest Authority, to compound the distractions that the World was subiect to, by the mis-vnderstanding of wordes of such importance, as both for *Matter, Persons, Place, Order, and End*; so neerly concern'd all our *Li- uings*, all our *Lines*, all our *Liberties*, all our *Honours*, and all the *Peace* of our Land vnited so together. And let all men in Gods Name that haue eyes to see, will to learne, or wit to vnderstand, spell and distinguish the value of the *Consonants*, and compasse of the *Vowels* these two wordes containe, for they shew the difference and distinction betweene *Soueraignty* and *Subiection*, and the height of Dignity, both of *Deity* and *Humanity*, the very right of GOD and KINGS.

The important necessity of obser-  
uing precisely, the distinct vs- and  
Ends of *Preheminence* and *Prero-  
gative*, in all words and Actions.

For better vnderstandinge hereof  
Read the Customers Alphabet  
it beg. at pag. C. and E. and .I.  
As also in the Customers Mystery  
of Iniquity. at F. 2. pag.ultima.

Heere (I say) is worke indeed for *Wisedome* to consider, and *Power* to reconcile, both these two *Attributes* and wordes of like import. For by their Example, as the *Masse* would seeme the *Eucharist*, and *Vsury* is cald *Exchange*; so our *Customes* stand for *Subsidies*, *Subsidies* for *Impositions*, and *Imposts* nowe equiuocate both our *Customes* and *Subsidies*.

This is the fruit of Trauailers by wandring still to *Rome*,  
That hunting for experience, ride early and late:  
To make the *Imposts* of *Italy* as soone as they come home,  
A President of *Gouernment*, as fit to guide our State.

England and Customers ilbe holden  
to such as trauailing for Experi-  
ence, thinke the *Impositions* of *Italy*  
a fit president for Policy or Go-  
uernment when they come home

Whereby as *Maiessty* stands eclip'd, so *Customers* in disgrace  
are in nothing yet more wretchedlike then in their Names  
and Place, for beeing borne happy, bred happy, and loosing  
themselues in seeking happinesse for others, themselues can-  
not be happy.

But if *Delicta sequuntur Personas*, and greatest offences de-  
serue greatest punishments; that mine owne Faith to GOD-  
ward, and obedience to my SOVERAIGNE, declaring my  
Religion and ciuill conuersation, may warrant mine Accompt  
both before GOD and KINGS: Hauing thus far speld & read  
by the help of *Grace* and *Goodnesse*, I proceeded to my *Creede*,  
and then my *Ten-Commandements*, whereby being taught to  
*Cypher*, I came at last by telling, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. to  
set downe my Receipts, and to cleere vp all my Reckonings,  
without suspending any, or enstaulement of a Penny. For be-  
ing to cast Accompts for my selfe and for others, (*Customers*  
are Accomprants, euen for the sinnes of others) I found that  
twelue *Articles*, two *Mysteries*, and ten great *Commandes*,  
made the summe of mine *Alphabet* iust foure and twenty Let-  
ters; namely, a. e. i. o. u. and b. c. d. f. g. h. k. l. m. n. p. q. r. s.  
t. w. x. y. z. And the number of all numbers, where perfection is  
confin'd both of Heauen Earth, [*Ten*.] Three being Gods own

By the Customers Belceſe, note the  
true Religion taught and defend-  
ed in Great-Brittaine.

The summe of true Religion, con-  
sisting of twelue *Articles*, two Sa-  
craments, & Ten *Commandements*,  
contains all Christian Duties,  
both to God and Kings.

The compasse and number of the  
*Alphabet*, consisting of 24. Letters,  
comprehend and teach all Religi-  
on and Iustice, read pag. M. in marg.



## The CUSTOMERS Accompt.

By the ten Soueraigne Courts of  
fundamentall *Iustice*, are pointed  
at and meant the Ten Comman-  
dements.  
The Customers Grace.  
His Prayers.

number and perfection of *Deity*; as GOD the Father, GOD the Sonne, and GOD the Holy-Ghost: and seuen of *Humanity*, in our first and free *Election*, *Creation*, *Redemption*, *Vocation*, *Iustification*, *Sanctification*, and *Glorification*, by the meanes of CHRIST IESVS, that is both GOD and MAN. By this likewise I speld our owne *Ten Courtes* of *Iustice*, the perfection whereof distributiuely, makes vs al so happy, and for which, as *Grace* made me say *Grace*, and giue God hartly thanks, so *Goodnesse* bad mee pray for the blessed State and happinesse of my SOVERAIGNE, first by Name KING IAMES, and for his Priuy COUNSELL, for his ISIS, for the Prince, and all the Royall Issue, for the CLEARGY, for the NOBLES, & COMMONS of the Land. In a word, for the Church and Common-wealth: And for Traffique at the last, though my Faith seemd fraile, and my credit almost gone, yet not to despaire; but by conning still my *Creede*, and those very *Ten Commandements* mine *Alphabet* doth teach, to remember but mine Oath, and do my best Endeavour, and hope withall

That *Vnus Homo Nobis cunctando restituet Rem.*

So closing vp mine *Alphabet* with a publique confession and with a daily Prayer, for & *Per se*, and *Con per se*, and all the rest together; I prostrately presented and enclused a Petition to the KING our sacred SOVERAIGNE, for his Sonne the Princes sake, in the Name of all the Customers of the Out-Ports of this Land, to be read at his best leysure; within those sanctified wordes, and effectuall forme of Prayer, which the SON GOD of himselfe commanded and taught, that as his is the KINGDOME, the POWVER, and the GLORY, for euer and euer, So be it, Amen. So our Soueraignes treble Title, with *Est* and *Amen*, might perfect all our happinesse: saying lastly for my selfe;

*Nil sum, nulla miser noui solatia, Massam  
Humanam nisi quod tu quoq, CHRISTE geris:  
Tu me sustenta, fragilem tu CHRISTE gubernas,  
Fac ut sim Massa surculus Ipse tue.*

I nothing am, and in my selfe no comfort finde but this,  
That CHBISY the Masse of humane flesh hath tane and ioyned to his:  
Then saue me CHRIST and grant withall, that this fraile flesh of mine,  
A twig at least, may bud and branch from that great Masse of thine.  
And *Magna, Magnus perficit DEVS.*

Now, that I seeme not thus by *Spelling* to Cabalize in iest, or think to construe *Hieroglifiques* by Common sence and reason; Hauing found by mine *Alphabet*, those Consonants of Letters wherewith the very *Wisedome* of the Bible is exprest, and hearing by my Vowels the same sound of *Goodnesse*, the *New Testament* doth teach; and the very selfe-same *Truth* (for Do-  
ctrine



## The CUSTOMERS Accompt.

ctrine at the least, let personall defects still aunswere for themselves) that CHRIST and his APOSTLES, yea, S. PETER with the rest did leaue vnto the World, for *Soueraignes* to protect, and *Subiects* to obey: If *Religion* and *Iustice* may be helde sufficient to help vs to happines, what *Kingdome* in the world, nay, what *Citty*, *Port*, or *Towne*, eyther publique or priuate, for *Temples* and *Courtes*, and *Free-Schooles* besides, may compare with GREAT-BRITTAINE? where for *Matter*, *Places*, *Persons*, *Order*, and *Endes*, all *Learning* now Tryumphes, and *ALBOVNTY* commaunds. For our Reuerend *Byshops* and Learned *Diuines*, worke obedience in *Subiects* by the rules of conscience, and both by life and Doctrin, directing the way how to win *Heauen*, teach *Faith* and *Good-workes*, and Preach in all our Churches, that Faith onely and alone in the Action of sauing, is the cause of Saluation, in regard of the freedome of sanctifying *Grace*; but in the Party saued, both must concur together, to iustifie the calling; (And not as those *Cardinals* doe, and *Destructiue Iesuites*, that to builde vp their *Popery*, would blow vp *Common-weales*, and by loosenesse of Life and Traditions of Men, being *Subiects* themselves, contemne their owne *Soueraignes*, kill sacred *Kinges*, contest with Gods anointed, and rob CHRIST of his honour. Nor as these *Distractiue Teachers* would doe, that preposterously propounding such fancies of Perfection, as no Reason can reach to, nor themselves expresse; preferre Sacrifice before obedience, and obtrude vpon GOD more then he requires) assuring vs withal out of warrant from the WORD, that to all whom his SPIRIT makes truely repentant, GOD by IESVS CHRIST, both is, and will be, a most gracious and a most louing GOD, but GOD without CHRIST, is a consuming Fire. ¶ And our *Worthy-Graue Iudges* sit vpright in all our Courts of fundamentall *Iustice*, and both by Lawe and Conscience, maintaine the perpetuities of all our Landes and Goods, by the Name of *Linings*, all our *Liberties*, all our *Lines*, all our *Honour*, and the *Peace* of all our *Land* distributiuely; discerning and decyding by *Meum* and *Tuum* as well in *Tythes* as in *Tributes*, the Cases and Questions of speciall *Right* and generall *Reason*, as wel betweene 1. *Subiect* and *Subiect*, as the 2. *Soueraigne* and his *Vassals*, by the *Common-Lawes*, *Statutes*, and peculiar *Customes*, cast in the Mould, and fitted to the 3. *Wisedome* of our owne State and Land: moderating *Extreamities* by 4. *Conscience* among Men, and maintaining still the *Good* by censuring the *Euill*, 5. *Sic Irascuntur ut vitia tantum perimant seruatis hominibus, atq; ita tractatis ut viri Boni necessario fiant, quantumque damni antea dederint in reliqua vita resarcire queant*: And being honorably ennobled by APOLLO themselves to decide both the doubts,

G

and

*The Happines of Great Britayne  
above all the world besides,  
Bona, sua morit.*

- 1
- The Court of COMMON-PLEAS,  
and Staples. *per Leges mercatorias, and Courtes  
of Pleas, pouldre*
- 2
- The Court of KINGS-BENCH,  
and of Wards and Liueries.
- 3
- The High Court of PARLEMENT.
- 4
- The High Court of CHANCERY,  
and Court of Requests.
- 5
- The Court STAR-CHAMBER,  
and Counsell-Table.
- 6
- The Court of CHEVALRY,  
and Mareschals Verge.



## The CUSTOMERS Accompt.

and determine the questions of reputation and worth, in all Rankes and Degrees of *Natine* Ingenuity and *Datine* Honour; so maintaine our Credits,

*Vt per Titulos numerantur Aui, semperque renata  
Nobilitate virent, & Prolem Fata sequuntur,  
Continuum propria seruantia lege tenorem.*

7  
The Court of ADMIRALTY.

8  
The Court of ARCHES.

9  
The Court of EXCHEQUER.

10  
The Court of GREENE-CLOTH.

And our learned *Ciilians* so belay the publike *Peace* of our 7. Seas and our 8. Land, that by doing vs *Iustice*, our Neighbourstake no wrong. And lastly, our *SOVERAIGNE* likewise hath his owne Courts apart, for his publike 9 Reuenewes and priuate 10 Expences, where *Accoptants* are heard, discharg'd, & dispatcht by Court-Rowles, and Court-Rules, grounded on *Presidents*, of *Wisedomes* owne Examples, without partiall respects, or priuate Discretion.

Now, if it be a happinesse for men to haue the freedome to come to such Churches, to frequent such Temples, and to dwel within Houses, whose Foundations are laide on such assured grounds; what reason haue *Catholiques* (if they be not bewicht) to fly from their Countrey, or be wedded so to *Rome*? For *Customers* want wordes to expresse their inward ioyes, and shew their best conceits, of the blessings of God in these our daies and times, for the staves of *Religion*, and *Distributine Iustice*; only our Court of *CHEVALRY* wants but her *Indges* to decide points of *Honour*, and preuent thereby our Cumbats, and our *Traffique* wants her *Staples*: for were those two 1. *Patrones* of *Honor*, on whom 2 *Mercury* should serue by *APOLLO* but found out; and the Roofes of our Schooles made but *Winder-tight* and *Water-tight*, in the breaches and wants of *Communitatine Right*, & had *Traffick* but her *Staples*, as *Religion* hath her Temples, we would soone make Verses in praise and commendation of our *Prelats* and our *Nobles*, of our *Prince* and our *Peeres*, and sing all *Alleluiah* to the great *KING* of Heauen.

But this part of *Iustice* being most out of frame, and disturbing all the rest *Communitatine*, keepes downe our voyces, which now falling out, and fitted for my Lesson, I must by my Letters goe spell out the wordes that belong to the Titles of my *Soueraignes Tributes*. Wherein being thus farre proceeded, by the helpe of *Grace* and *Goodnesse*, and *Religion* with *Iustice*, being both on my side: I resolu'd by the *Medium*, to dig on and delue for *Truth*, the Foundation of *Felicity*, and so become happy. For since the Oxe is not muzled that treads out the Corne, by the Rules of *Religion*, and *Iustice* allowes to each labourer his hire: I saw no right nor reason, why seruing at the Altar, I might not hope at least, at last to liue thereby, though I held my peace: For *Assai demanda encor che mai non grida chi ben seruendo tace*. And why treading out the path of happinesse for

1  
The High Conestable and Earle  
Marschall of England.

2  
The Heralds.

*Aux Chicanneurs l'honneur n'ba poynt de lieu,  
Car sans argent vous parlez en Hebreu.*



## The CUSTOMERS Accompt.

for others I should be put by. Therefore hauing now learnde all my Letters, and CHRISTs Crosse being my speed, and the Holy-Ghost, lowly setting forward, I thus began to fly.

¶ *Habet & Musca splenem & formica sua bilis inest*: Yet far be it from *Customers* to value themselves by way of reuenge, or disgracing of others. But since all men euen by Nature desire to be happy, by the rules of *Right* and *Reason*, and *Religion* bids *Reason* haue an eye still to *Nature*, and be next her selfe: of all worldly happinesse, if the meanest be but *Wealth*, and reputation cheefest, *Honour* being held a recompence for all our losse besides. If all quit their *Linings*, for their *Liberties* to worke, (Nature giues no priuiledge for any to be idle;) If all forgoe their *Liberties* for the purchase of their *Lines*; If *Linings*, *Liberties*, *Lines*, and *All* seeme nothing to our *Credits*. And if GOD so prise his holy Name, that he is Ielous of his *Glory*, to shew how his *LIEVTENANTS* should be curious of their *Honour*, I came at last to see, and therewithall to wonder, that the Names euen of *KINGES*, GODs immediat *Lieutenants*, nay, of GOD himselfe through *Ignorance* and her *Fellows*, are subiect to disgrace as well as *Customers*.

The PRIMER. whereby the Customer began to spell out happines.

But as *Quadam sunt & non videntur*, and *Quadam videntur & non sunt omnino*. So *Plus quandoque valet in Rebus promouendis, opinio Ignorantium quam Rei veritas*. Which made me to consider, that though *Piety* and *Equity* were the Arts of *Felicity*; yet as euery Text had his *Glosse*, and euery Art her *Mystery*; so *Religion* beeing the Rule for *Apprentises* of *Piety*, to learne the way to *Glory*, shew'd the *Eucharist* for *Mystery*. And the settled Art of *Equity*, that raiseth all to *Honour* by the rules of honest *Iustice*, for her *Mystery* had *Exchange*.

The first being wholly heauenly, and fastned to *Diuinity*, is taught by *Diuines*, and I am but a *Customer*, yet a faithfull Christian Catholique, and a Loyall *Kentish* Man. But the other from *Humanity*, more fit for sence and reason, with dim eyes and trembling handes, to show the best endeouour of a feeble wit and weaker braines, I gaue my selfe to spell, and directly to discover.

The Eucharist

¶ An Argument I confesse of a higher pitch, and farre greater compasse, then I did or could imagine, when I tooke it first in hand: wherein hazzard euen at first did very much discourage me, in respect of the times. In the midst, by Friends I was many waies dissuaded in regard of the paines, and I had giuen it ouer (for I wrought all alone) but for the *Enthusiasme* and *Spirit* of Adoption still sounding in mine eares, *Religion* takes thy part, and *Iustice* on thy side:

Exchange, the speciall scope of this Accompt. and the Customers Endeour.

*Ton Ame ne doit ta flamme estant diuine,  
Rien aymé ny seruir si l'n'est égal aux Dieux.*



## The CUSTOMERS Accompt.

Thy Soule is so beset by Vowes that are Diuine,  
Thou shalt not tread amisse, let not thy heart decline.  
By whose perswasion, when I had but once begon, my conscience thrust me forward, and thus preuaild at last :

*Je vouldx qu'un bel ozer honore ma ruyne,  
Et si l' fault que Je tombe Je l'ay voulu des cieulx.*

Then danger stand aside (quoth I) since *Goodnesse* calls me to it,  
If ought doe put me by, tis *Wisedomes* hand shall doe it.

My stayes besides were these : As *Goodnesse* cal'd me forward,  
so *Truth* was still my *Ground*, which as *Time* did suggest, *Experience* still supplide : My Pen *Oportet* made, and was euer apt to mend, (beeing sworne to doe my best) *Order* gaue the *Forme*, but the *Stile* I still suspected, and sawe some cause to doubt, till Prayer in conclusion, vnderooke to perfect or perswade the best ; so that if the Phrase for the plainenesse, might passe without offence, I was sure the Matter for importance, might deserue a double and treble reading'. Now the *Matter* indeede was *Traffique*, I meane our owne Free-borne *Trafficke* that honest Nurce of *Iustice*, that so kindly feedes vs all, and handled *Ab effectis*, contains those selfe-saine *Customes* for which the poor *Schollers* in the *Out-Schools* of *Tributes*, haue so long time bin subiect to bayting and beating, and for which my selfe was so graciously chidden.

*Truth and Happiness be  
hidden together.*

The Motiue and occasion of the  
ACROAMATA.

Thus searching after *Truth*, that onely of it selfe makes all in all happy, though it be my hard fortune to worke still alone;  
*Quo facto nescio sed non sine Numine* : As my hope and comfort is, yet following still mine ALPHABET, and Lines of my PRYMER, I came at last to spell those very ACROAMATA of *Piety* and *Equity*, so fitly ioyn'd together, by *Religion* and *Iustice*, that leades all to *Truth*, and so to *Happinesse*, as made me read out plainely, and write distinctly thus.

The Method and Stile of the  
ACROAMATA, or speciall  
Rules of Happiness.

¶ All Men by Nature are desirous to be *Happy*, as well as *Customers*, and ayme at *Perfection* by rules of *Order*, and degrees of *Goodnesse*. But *Ignorance* beeing euery way the Mother of *Errors*, and Grandame of *Mischiefes*, begotte with all those *Inconueniences*, which pretend indeede *Order*, but lead all to *Discord*, *Disorder*, and *Confusion*. Is ought then out of *Order*, and fit to bee reformed? Consult but with *Wisedome* and wee neede not dispaire. For *Prinatio semper presupponit habitum* : Sicknesse it selfe shoves a habit first of Health, and the disproportion'd Disposition of any Function, high or low, doth argue an Intention and possibility of *Order*. Nay, *Ignorance* her selfe knowes and tels it all ouer, that *ERRORS* haue no *Being* but in absence of *Truth*, and vnawares to her selfe doth teach *Reformation* how in seeking after *Truth* the best rule of *Order*,  
in



## The CUSTOMERS Account.

in finding her to wander is still to looke backward: for euen out of *Confusion*, *Perfection* may bee drawne as *Truth*, by the Causes of *Truth*, comes once to be knowne; so by this I perceiued, *Fœlix qui poterit Rerum cognoscere Causas*.

Now *GOODNES*, *TRUTH* and *WISEDOME*, make but one Essence, and being euer linkt together, I found that *GOD* himselfe was both *All* and *cyther*, and therefore *All-sufficient*, and onely *All* in *All*, which first made me bolde and thus to read out: *AB IOVE PRINCIPIVM*.

For all things in the World (*God* alone excepted) affecting to be happy, besides the inclination, they haue in themselves (for vse or knowledge) drawe helps from others to externall perfection; and whatsoeuer they seeme to acquire, the same they tearme alwaies positiuely their *Good*, but that wherein perfections selfe doth rest, their *Summum Bonum*, or *Soueraign blisse*. For of things that are called but simply *Good*, and sought but for themselves, some are as Instruments to direct and help vs to the *End* of our desires, of which sort are *Riches*: others also we wish for in regard of themselves; as *Health*, *Wisedome*, *Honour*; yet not being the marke that wee gladly would hit, our *Desires* still proceede. Thus we are first borne to labour, we labour to eate, we eate still to liue, and we liue to do good by some calling or other, in the *Church* or *Common-Wealth*. Wherein all we doe or can doe, euen our best endeouours are but as seed sown with a reference, and respect to some further future Haruest; so that still we proceede till wee come to a pawse, whereat we needs must rest.

There are likewise some things desired but only for themselves, because the *Desirers* imperfection can affect them no further, as Cattle doe their foode. But that which Man seekes for with reference alwaies to a further *End*, that he still desires with a *Meanes* and *Measure*, euery way conuenient and fitted to that *End*, and to the *Good* he affects onely as *Good* within it selfe, his desire is infinite: so that vnlesse that *Good* be likewise infinite in it selfe, he erres in his choise, and mistakes his *End*, as they that seeking *Happinesse*, place their *Summum Bonum* in popular applaud, worldly *Wealth* or *Pleasure*.

But nothing can indeed be infinitely desired, saue that *Good* which in it selfe is euery way infinite, for the better any *Good* is, the more to be desired, & that alone most desired, wherein there is abiding an infinity of *Goodnes*: so that where any thing desired hath an infinity of *Being*, or is infinite in it selfe, that, of all *Things* that can *Be*, is of all *Beings* to bee most of all desired; But nothing *Is* or can *Be* infinitely *Good* saue *GOD*. He therefore Mans highest happinesse, *Summum Bonum*, and perfect *Blisse*.

H

Now

*Howe Truth is to be found, and  
therewithall, Happiness: or  
Indestigatio Veri.*

*Omnis Forma Boni infunditur secundum meritum Materie.*

*Bonum quo Communius eo semper melius.*

*DEVS Tantum Infinite Bonus  
ergo summum Bonum. perfect  
Happiness*



## The CUSTOMERS Accompt.

Now *Desire* tends to *Union* with the *Good* which is desired, for bare possession makes no Man happy, but the vse and fruition of *Goodnes* being once obtain'd. For *Quomih Fortuna si non conceditur uti?* Then *Happinesse* thus speld, and the wordes put together, I was taught to pronouuce, to be that State of Life, wherein wee so enioy *Goodnesse* in the height of all perfection, that though we be but Men, yet we liue, as it were the very life of GOD himselfe, *Et Homo Homini Deus*.

*Perfection resides in Heauen*

*Traffick for*  
*Happinesse* is { *Heavenly* { *Downward*  
                           *or*        *Upward*  
                           *Earthly* { *Outward*  
                                       *Inward*

*Perfection* then of *Happinesse* residing still in *Heauen*, the *Throne* of our GOD, and the *Earth* but his *Foot-Stoole*; his infinite *Goodnesse* drawing our *Desires*, must helpe vs vp thither, by a kinde of *Free-Traffique* betweene his fixed Seat in *Heauen*, and wandring Church on *Earth*; his heavenly Inspirings downeward, and our holy *Desires* vpward, being as *Angels* or *Marchants* betweene GOD and vs. That as his *Doctrine* doth teach *Him* for our *Supream* *Truth*, and our *Prayers* confesse *Him* for our *Soueraigne Good*: so our *Faith* in him aboue belaying our *Happinesse*, our *Charity* below must work out our *Saluation* by a *Medium*, so conuenient both for *Deity* and *Humanity*, as fits both GOD and MAN, which can be no other then *IESVS CHRIST* himselfe.

*Faith* I say (that workes still by *Loue*) apprehending the *Mercies* of GOD the Father, for the *Merits* of GOD the Son, by the working of GOD the Spirit, the *Fountaine* of all *Grace* and *Mother* of *Obedience*. For great is the *Mysterie* that belongs vnto the Art of all our heavenly *Happinesse*, (*Godlinesse*, or *Piety*) by *Goodnesse* and *Truth* in the *Doctrine* of *Religion*, the summe whereof is this. GOD manifested in the *Flesh*, iustified in the *Spirit*, scene of *Men* and *Angels*, belecued in the *World*, and receiued vp to *Glory* resides in *Heauen*.

For liuely Types whereof, and speciall remembrances, *CHRIST IESVS* Himselfe our *Medium*, GOD and MAN, before his departure and *Ascention* vp to *Heauen*, to prepare our *Happinesse*, besides his *Word* and *Promise*, did leaue vnto his Church his sanctified *Elements*, of *Water*, *Bread*, and *Wine*, to comfort both our *Bodies*, and confirme our *Soules* and *Minds*, as in *Mirrors* to behold *Him*, and as by *Pledges* to assure vs of his comming again, to draw vs vp thither: Namely, *Baptisme*; and the *Eucharist* at his owne last *Supper*.

*Religion* therefore as the Rule of *Christian Piety*, by the *Doctrine* of *Truth*, must lay the first foundation and safest *Direction* to our *Summum Bonum*, and heavenly *Happinesse*.

*Howe Customers become Christians.*

¶ Thus farre poore *Customers* being taught to spell and read, praising God with all their harts, do cleerely pronounce and steadfastly belecue, which shewes them to be *Christians*. If that



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that which likewise followes approue them to be honest, why should they not be happy as well as other Men?

and howe honest Men

¶ *Happinesse* in perfection, by that which hath beene speld, being that estate of life, wherein wee so enioy the fulnesse of all Blisse, as though we be but Men, yet we liue as it were the very life of God himself: to liue the life *God*, is to liue as in his presence, and see his glorious face in the *Maiesty* of his *Truth*, and *Soueraignty* of his *Goodnesse*. To see therefore sacred *MAIESTY* euery way still fixt, and *SOVERAIGNTY* subsist, is the only state of life that perfects all happines, both in *Heauen* and *Earth*. In the seeking whereof, for my selfe and for others, as *Piety* directed my Desire vp to *Heauen*, by the *Rules* of true *Religion*; so from *Piety* to *Equity* by the *Rules* of *Meum* and *Tuum*, to see how *MAIESTY* stood fixt, and how *SOVERAIGNTY* might subsist as well on *Earth* as in *Heauen*, *Iustice* to encourage me held vp my Booke, and bad me be bold, saying, honest Man speake out; whereupon I thus set forward.

No perfect Happinesse but by the sight of MAIESTY, personally fixt

*Primum querite Regnum Dei.  
Deinde Meum & Tuum.*

*Magnifica MAIESTATIS descriptio.*

¶ As *GOODNES*, *TRUTH*, and *WISEDOME*, subsisting all together in the gloriousnesse of *Deity*, made *Man* the first Modell of *Perfection* like it selfe, for the vse and good of All, by the *Rules* of *Religion*: so *Grace* begetting *Bounty* in the Nature of *Humanity* by *Greatnesse* and *Decorum*, fixt *MAIESTY* and *SOVERAIGNTY* in the persons of some Men for all mens Weale, by the rules of *Iustice*. Now in following *Iustice* rules, I light vpon *Equity*, *Equity* spake to *Probity*, *Probity* speld out *Honesty*, *Honesty* brought forth *Honour*, and *Honour* fixt, shewd me the glorious Word of *Reuerence*, and absolute power betweene *Greatnesse* and *Decorum* (sacred *MAIESTY*) no where scene fixed but in *GOD* and *KINGS*. For as among all the *Attributes*, and glorious Titles of Celestiall Orders, recorded by *Religion*; as *Angels*, *Arch-Angels*, *Verities*, *Principalities*, *Dominions*, *Thrones*, *Seraphins*, and *Cherubins*, I could not spy out *MAIESTY* but insensibly, saue only in *GOD* alone: so reading all the Titles, Orders, and Degrees of *Goodnesse*, that *Iustice* hath set downe, in *Gentlemen*, *Squires*, *Knights*, *Baronets*, *Barons*, *Vice-Countes*, *Earles*, *Marquesses*, *Dukes*, *Arch dukes*, *Princes*, *Vayvods*, nor *Doges*, nor *Serno Sernorum Dei*; I could not see *MAIESTY* personally fixt, saue onely in Gods *LIEV-TENANTS* by the Name of *KINGS*. No not in *EMPERORS*, but as they were inuested with the powerfullnesse of *KINGS*, which made me glad to see, and thus to proceede.

*Post Chaos, ut primum data sunt tria Corpora Mundo,  
Inque nouas species, omne recessit opus:  
Pondere terra suo subsedit, & equora traxit:  
Ad Caelum leuitas in loca summa tulit.  
Sol quoque cum stellis, nulla grauiate retentus,  
Et vos Lunares exiluiſtis equi.  
Sed neque Terra diu Caelo, neque cetera Phæbo  
Sydera cedebant, par erat omnis Honor.  
Sæpe aliquis Solio, quod tu SATVRNE tenebas,  
Ausus de media plebe ſedere Deus.  
Et latus Oceano quisquam Deus aduena iunxit:  
Thetis & extremo sæpe recepta loco est.  
Donec Honor, placidoque decens Reuerentia vultu  
Corpora legitimis imposuere thoris.  
Hinc sacra MAIESTAS, quæ Mundum temperat omne,  
Quaque dic partu est edita. Magna fuit.  
Nec mora, confedit medio sublimis Olympo,  
Aurea purpureo conspicienda sinu.  
Confedere simul Pudor et Metus: omne videres  
Numen ad HANC vultus composuisse suos.*

MAIESTIE no where scene or to be founde  
fixt personally but in GOD and KINGE

¶ As all things in Nature still tend to some End, and that as perfection of the thing for which it workes, is attain'd vnto



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onely by apt and fit meanes : so that which moderates and formes out fitnesse, is termed Natures Law, by which as by Rules, the World and all therein are distinguished and stinted : which limitation also, both perfects & preserves all the things themselves. *Measure* therefore that workes by proportions is the meanes to *Perfection*. And since nothing doth perish but through too much or too little of that, the due proportion whereof, doth giue *Perfection*; *Measure*, is also the preservation of all things; for to proportions, *Excesse* and *Defects* are opposite. *Omne minimum Inimica Natura*, and *Omne Nimum vertitur in vitium*.

*Iustice* then the *Rule*, and in regard of *Truth*, the *End* presupposed in *Equity*, for all honest Actions to guide themselves by, as *Religion* in *Piety*, for holy Contemplations; is prescribed first by Lawes, and preserved by Measures, which beeing the charge of earthly *Soueraignes*, sets forth and limits their *Prebeminence* and *Prerogative*, qualities transcendent aboue their humane substance. For in regard of *Iustice*, it is said they are *Gods*, though their persons dye like Men. Now *Iustice* being *Commutative* as well as *Distributive*, the *Commutative* part includes our lower *Traffique*, to supply all necessities in the vse of those Good things that helpe to make vs happy; either, by bartring Good things for Good things, by the Name of *Commodities*, or by some *Medium* and meanes, certaine and indifferent to prevent aduantage. The *End* then of *Iustice*, in regard of *Truth* in Actions, being *Equity* in Contracts and Equality of worth in Wares, and the onely vse *Exchange*, the *Medium* is by consent of *Nations* cald *Money*.

And as *Truth* and *Goodnesse* in all kinde of Measures, being *Standarts* and *Beames* for generall *Iustice*, like *Vrim* and *Thummim* are onely *Soueraignes* charge; to giue thereby both weight and content, with length and breadth to all proportions: so the Coyning of Money, and valuation of it by their *Powers* and *Wisedomes*, are essentiall Notes of their absolute Authority; so that putting all together, seeing GOD to begin, and that *KINGES* were to follow, I read and spake out; *Ab Ioue Principium (REGES) Iouis omnia plena*.

¶ For if *All* things that are be so by GOD directed to severall Ends, by sundry meanes and distinct operations, neither violent nor casuall, as falling out by chance; his *Goodnesse* being the Fountaine of all Happinesse, and *Piety* the top of all Morall Vertues. Let *KINGES* themselves, both thinke and thanke GOD, and doe homage to *Religion*, by which all their Instruments become so iustly fitted. For if they that are *Agents* for *Rule* and *Ciwill Government*, or sit in high places for the furtherance



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therance of *Iustice*, thinke *Pollicy* a *Trade* fit for nothing but gaine; *Formalities* of *Equity* doe but smother *Right*, and *Common-Weale* pretended, is turn'd to *Common-Woe*; making violence their *Load Stone*, *Extreamity* their *Compassse*, and *Fortune* the guide of all their best endeouours. But as *Nullum violentum* can be *Perpetuum*, so *Careat successibus opto Quisquis ab euentu facta notanda putat*. And so I concluded, *Non temerè ferimur (DEVS) nec Nos Fortuna gubernat, sed vita & vita Dux es & ipsa via*.

Thus *Religion* and *Iustice* being found the true Supporters and Fundamentall stayes of all *States* and *Kingdomes*: I came at last to finde out our *Commerce*; for *Iustice* beeing *Communitative* as well as *Distributive*; the *Communitative* part encludeth *Traffique*, which subsisting of *Goodnes*, and consisting of *Truth*, both in *Matter*, *Persons*, *Place*, *Order*, and *End*; I speld and read thus.

¶ *Traffique* is eyther a mutuall Free-bartring of *Meum* for *Tuum*, or direct buying and selling of vendible Wares by *Marchants* and *Friends*, according to the Rules of Reciproke Commerce, generally entending the *SOVERAIGNES Honor*, and *SUBIECTS Wealth*. Which deuiding it selfe into *Outward* and *Inward*, of things bred at home, or tet from abroad; three things there are, that by the Spirit of *Goodnesse*, giues it three Degrees of Life, and thrice happy *Beings*.

BONVM.

### COMMODITIES, MONEY, EXCHANGE.

The first (*Cata-pantos*) as the *Masse* or *Matter* in the Bodie of Commerce, vpheld the Worlde by *Weight*, bartring *Good* things for *Good* things, (cald *Wares* or *Commodities*) at the Standart of *Truth* till *Fraud* came in.

The rule of *Truth* and *Goodnesse*, by *Weight* in *Quantity*.

The second, (*Cat'antos*) as the Blood or the Soule to quicken all the Body, a *Weight* of *Soueraigne Worth*, to maintaine *Equity* in *Actions*, and *Equalitie* in *Wares*, and distinguish *Meum* and *Meum*, as well by *Number* as *Weight* at the Standart of *Iustice*, made *Good* things first vendible by the Name of *Money*.

The Rule of *Iustice* and *Equity*, by *Weight* and *Number*, in *Quantity* and *Quality*.

The third, (*Cat'holon proton*) like the Spirit in the Soule, giues life to all the Body at the Standart of *Wisedome*, directing proportions of *Good*, *Better*, and *Best*, to *Number*, *Weight*, and *Measure*, the true worth and vse of *Goodnesse*, for *Quantitie*, *Quality*, and *vse*, in all vendible things, as well by *Money*, as in *Money* it selfe, by the Name of *Exchange*.

The Rule of *Wisedome* and *Order*, by *Number*, *Waight*, and *Measure*, in *Quantity*, *Quality*, and *vse*.

The first, whilst *Goodnesse* and *Truth* made all things alike, knew not the Titles of *Kinges* and *Kingdomes*, but magnified *Honestie* in the *Actions* of *Men*.

Honestum.

The second, is that *Meanes* or right hand of *Iustice*, which Crowning *KINGS*, laid the first Foundation of *PREHEMINENCE*

Honour.



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and *Dignity*; and fixt *Honour* and *Reuerence* in the persons of Men, to shew the Distinction betweene *SOVERAIGNES* and *SUBIECTS*.

Maieftie.

The third, by the *Forme* shewes vs *MAIESTIES* owne Face betweene *Greatnesse* and *Decorum*, and the absolute authority of *Soueraignes* ouer *Subiectes*, by transcendent *PREROGATIVE* of *Mercy*, *Loue*, and *Grace*, that of Mortall Men makes *GODS* on Earth.

Then putting all together, to shew the sense and meaning, I speld and read out thus.

Soueraignty.

¶ By *Goodnesse* I meant that beautifull aspect, and beneficiall influence of *Soueraigne Beatitude*, which the *Grecians* vnderstand by the *Calocagathia*, sanctifying and assuring the *Materiall*, *Formall*, and *Finall Endes* of all *Happy Beings* efficientlie; for *Bono suo constant omnia*.

Weight.

By *Commodities*, I meant all *Goodnesse*-fixt, what, where, & howsoeuer, but cheefely or *Catexochen*, and *Instar omnium*, the Elementall-perfections of *Finenesse* and *Purenesse*, in *Golde* and *Siluer*, by the Name of *Bullion*; laid out by Nature at the *Standart of Truth*, to *Weigh* the proportions of *Good*, *Better*, and *Best*, for extention of *Goodnesse*, and ease of *Commerce*, for as *Omne Bonum est sui diffusivum*, so *quantò communius è semper melius*.

Weight and Number.

By *Money*, I meant those figured proportions of *Number* ioynd with *Weight*, laid out by Art at the *Standart of Iustice*, for *Meum* and *Tuum* to measure *Goodnesse* by in vendible thinges, through the naturall perfection and worth of it selfe: *Ut quod vspiam nascitur Boni id apud omnes affluat*: which none but *Kings* may Coyne, and *Monarkes* make currant by their absolute powerfulnessse, and powerfull *Preheminece*, because *Omne quod efficit Tale, id ipsum semper magis Tale est & esse oportet*.

Weight.  
Number.  
Measure.

And by *Exchange*, I meant that Rule of Order, in *Wisedome*, *Pollicy*, and *Gouernment* of *State*, which visibly demonstrates by *Weight*, *Number*, and *Measure*, those honorable aspects of *MAIESTY* and *SOVERAIGNTY*, that *GOD* from Heauen imparts to *KINGS* on Earth, within their owne *Dominions*, by their owne stamps in *Money* materially, for the furtherance of *Traffique* in vendible thinges. That as *Goodnesse*, diuinelic sublimate in all commodious thinges, becomes fixt by consent in *Gold* and *Siluer*, by the Name of *Bullion*. And *Bullion* onely Coynd, receiuing life in it selfe by *Soueraigne Authority*, becomes currant withall, through all the members of vendible *Commerce*, to shew the *Preheminece* that *Soueraignes* haue of *Iustice* aboute their *Subiectes* by the meanes of *Money*: So *Exchange*

Traffique.

Bullion.

Money.



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change ordering Proportions by Measures, more or lesse, to shew the vse of Goodnesse as well in all thinges by Coyne, as in Coyne it selfe, sets forth the PREROGATIVE of their absolute Powers, Prudence, Providence, Mildenesse, and Wisedome.

The vse of Bullion being cheefely Money, to set forth SOVERAIGNTY, and shew MAIESTY by, as it were face to face.

The vse of Money, to make *Meum* and *Tuum* vendible, for the quicke dispatch and ease of Trafficke. And the Ends and Use of Traffique the Soueraignes Honour, Subiects Wealth, and Kingdomes Peace, still moouing and disposing all Mens ende-uors by willing courses, and perpetuall motions, in their seuerall Arts, Trades, and Callings, to serue and worke for ONE: and that ONE made able to maintaine the Synthesis and freedom of Traffique, in seruing all Mens turnes by his Art of Coyning Money, and Mystery of Exchange.

Thus I set downe as breefely as I could, how Traffique is the hand that layes out all Men their worke, provides all men their foode, and payes all Men their Fees; and therefore ought at all hands to be seriously suppoorted that so supports vs all, and her willing Disturbers and witting Penuerters, held enemies to Order; that's to say, to GOD and Nature.

But as out of Confusion Perfection first was drawne, when GOODNES, TRUTH, and WISEDOME, by the Name of DEITY, consulting together, made MAN the first Modell of Perfection like it selfe, for the vse of All in All; and GRACE begetting BOVNTY by GREATNES and DECORVM, fixt MAIESTY and SOVERAIGNTY in the Persons of some Men by the Name of KINGS, for all Subiectes Weale; that Nature teaching all Men howe to seeke Happinesse, and ayme at Perfection by the Rules of Order and Degrees of Goodnesse: so the mingling or mistaking of things by speech or writing, which GOD hath distinguisht & Nature deuided, is the ground whereon Ignorance by Discord and Disorder drawes all to confusion, as before I breefely toucht, when I came to spell Customs, Subsidies, Imposites, and Impositions; where I shew'd in their Collections, that Customs cald Subsidies, and Subsidies Impositions, and all put together seeming nothing else, but Customs haue brought Traffick to disorder, Customers to disgrace, and their Customs (I may say) Almost to confusion.

But Almost was neuer hang'd. Yet as a Customer sans Customs, since my Credit's out of date, let Experience now tell Wisedome, if she come not all to late; or if *Quos DEVS perire vult, hos Ipse non occacat*; What's become of Customs? And I will out of other words, so prosecute Disorder, and the grounds of all debate, that common sense shall see how Customers haue

Exchange.

Bullion.

Money.

Traffique.

*Honestum Vtile.*

Order.

Artes.

Trades.

Calling.

*Ars Artium (Moneta) or vera Ars regnandi. Moneta autem dicta quasi monens ne quid fraudis, in Materia signo vel pondere fiat.*

*The occasion of the worlds witchcraft Trafficks Disorder and Customers Disgrace.*



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reason to bemoane themselves and others, before GOD and his LIEUTENANTS, and Traffiques poore estate.

Namely, or *Instar omnium*, those highest *Attributes* of *Soveraigne Sublimity*, by *Greatnesse* and *Decorum*, *PREHEMINENCE* and *PREROGATIVE*, but cheefely and *Cat'exochen*, those sacred *Mysteries* of heavenly and earthly *Happinesse*, by *Godlinesse* and *Truth*, the *EVCHARIST* and *EXCHANGE*. The first two mistaken and confounded together, are both become abused: the other two profaned by the *MASSE* and *VSVRY*. For, besides that milde and gracious word *PREROGATIVE*, & *Attribute* of comfort, in whom al our five *Vowels*, *a.e.i.o.u.* that giue life to our *Traffique*, as well *Downward* as *Vpward* by *Goodnesse* and *Truth*, in our first and free *Election*, *Creation*, *Redemption*, *Vocation*, *Iustifying*, *Sanctifying*, and *Glorifying* at last; appeare to bee vnited and meete all together; and by whom all our *Mutes* and *Liquides* are made to speake, and found the daily preservation of our *Linings*, *Liberties*, *Lines*, *Honour*, and *Union* of our Land, beeing taken and abused for sterne *PREHEMINENCE*, with *e.* and *i.* only for *Persons* and *Place*: hath bred in the World such dangerous contempts and Capitall Errors, against *MAIESTY* and *SOVERAIGNTY* in the height of all *Sublimity*; as no *Power* but the greatest, nor *Wisedome* but the grauest, may, or can reforme.

Besides, this I say, those other two, like Witchcraft or Iugling at the best, namely, the *MASSE* and *VSVRY*, the one debauching *GOODNES*; the other equiuocating *TRUTH*, in the *EVCHARIST* and *EXCHANGE*; haue enchanted so our *Traffique*, as well *Downward* and *Vpward*, in the Art of *Piety* and Rules of *Religion*: as *Outward* and *Inward*, in the Art of *Equity* and Rules of *Iustice*; that as *Mercy* and *Truth* are thereby kept asunder and cannot come together; so *Righteousnesse* and *Peace* can no way kisse each other, which makes vs all vnhappy.

For whereas all things by Nature affect to bee happie, and encline to *Perfection* by the Rules of *Order*; and degrees of *Goodnesse*, whereof nothing on Earth is capable but *Man*, in regard of his Reason; and none but *Christians*, by a Doctrine of *Humility*, *Patience*, and *Charitie*, in the Art of *Piety*, aliàs *Holinesse*, aliàs *Godlinesse*, aliàs *Felicity*, laid vp in *IESVS CHRIST*, by meanes of the *Mysteries* that belong to *Religion*, (*Baptisme*, and the *Eucharist*) through *Faith* & *Repentance* in a Kingdome of *Obedience*, *Mercy*, *Loue* and *Grace*; obtaine it in *Heauen*: The *MASSE* seeing *Catholikes* enquire the way thither, tels them of a *Place* without the Boundes of *Nature*, neuer seene, found, nor heard of, on Earth, nor in *Heauen*, but fancide out by *Dreames*, *VTOPIA*, aliàs *PVRGATORY*. And  
of



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of a Doctrine how to merit Heauen, if they list of themselves, & for themselves and others (their Friends at the least) by *Hysteron Proteron*, and Rules of Disorder, changing *Patience* to *Presumption*, *Humility* into *Pride*, *Loue* to *Rebellion*, turning Creatures into Gods, Gods into Idols, and CHRIST into AN-TI-CHRIST, and *Metamorphosing* Grace, turne Grace into Merits, and Truth into Lyes, by an Art of *Impiety*, aliàs *Idolatry*, aliàs *Heresie*, aliàs *Popery*, in a Kingdome of *Presumption*, Merits, and Free-will.

Ecclesiasticall Popery eclipsing  
MAIESTY in GOD.

And whereas GOODNES, TRUTH, and WISEDOME, subsisting together by Name of DEITY, made Man the first Modell of Perfection like it selfe, for the vse and Good of All. And GRACE making BOVNTY to subsist in Humanity, by the GREATNES of it selfe, fixt MAIESTY and SOVERAINTY in the Persons of some Men by the name of KINGS, for all Subiectes Weale; by an Art of Equity, aliàs Probity, aliàs Honesty, aliàs Honour, aliàs Order, aliàs worldly Happinesse: and a Mystery of Justice in all Meum and Tuum, cald Royall Exchange: Vsury seeing Subiects seeke Happinesse on Earth by the helpe of Golde and Silver, and seeking to behold the MAIESTIE of KINGS still lively represented, as it were in a Mirroer, by the stamps of their Coynes, tels the of a way from Beggars-Alley to Rich-mans Row, beyond Meum and Tuum, or the Rules of right and reason, by the sound and sight of Coyne, without Exchange for any thing, or altering the Propriety, making Money seeme a God, that's but a Creature to Kings, as Kings are to God; by Couetise and Pride, and adoring but the stamps that SOVERAIGNES put in Coyne, as the Heathen did their Idols, REMPHAM and RHYMMON, by an Art of Extortion, aliàs Iudaisme, thereby deriuing Maiesty from beyond the Bounds of Royalty, and erecting such a Sovereignty aboue Empires and Monarchies, that Cardinals stand for Kings, or Anti-Kings at least, by Flattery, Pride, Presumption, Couetise, and Money, in a Kingdome of Rebellion, aliàs High-Treason, aliàs *Popery*; whereby the World, as in an extasie, amaz'd and bewitcht, seemes still to stand and wonder howe Pride and Presumption, the one, Motiue to Sinne, the other fall of Angels should make Couetousnes the roote of all Euill, and the loue of Money to bee flat Idolatry; that's to say, Popery, though GOD himselfe haue spoken it.

Secular Popery eclipsing MAIESTY  
in KINGS.

(Ignorance.) VTOPIA aliàs PURGATORY? Impiety, aliàs Heresie? Extortion, aliàs Iudaisme? Iniquity aliàs Rebellion? Couetise, Deceit? And the loue of Money to be flat Idolatry? The one from the Masse; the other, from Vsury, and all to end in Popery, Popery in Rebellion, and Rebellion with High-Treason?

K

What

The Customer finding that Popery alone eclipsing MAIESTY, both in GOD and KINGS, becomes the only let, to heauenly and earthly happinesse, by means of the Masse (the bane of Religion) Ecclesiastically, and by means of Vsury, (the bane by Justice) secularly: Leauing the Masse to Diuines, and entending directly to search and sift out Vsury; is heere interrupted by Ignorance and her Fellowes.



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What spelling call you this? And how hang these words together? Since the Question is of *Happinesse*, which *Catholiques* by *Denotion*, and the World seekes for by *Money*? For grant that *Impiety* should lurke within the *Masse*, because it is a *Mystery*, and pretendeth most *Denotion*, yet howe becomes *Iniquity* a consequence of *Popery*, though the *Masse* should seeme *Idolatry*, and *Usury* <sup>growing out of</sup> *Rebellion*? Can you Paralell the *Masse* with *Usury*, and the *Eucharist* with *Exchange*? And yet proue a flat *Antithesis* betweene the one and the other, opposing the *Masse* to the *Eucharist*, and *Usury* to *Exchange*? The *Masse* pretending *Piety*, as well as the *Eucharist*, and *Exchange* presupposing the daily vse of *Money*, no lesse then *Usury*? Heere must needs bee Witch-craft, some Sorcery, some Iugling, a *Paradox* at least, or a *Mystery* as you faine.

Thus *Ignorance* still tels *Catholiques*, that my spelling is but idle, and my labour all in vaine; therefore to helpe them out of this maze, I must turne the Leafe againe, for herein lyes the *Mystery* indeede that puts vs all to paine.

The Customer forced to returne to his former grounds, to satisfie *Ignorance* about the *Mystery* of *Iniquity*.

It is granted at all handes, and Nature makes it good, that *Religion* and *Iustice* haue euer gone together, their Vnion bee- ing so naturall, that where both of them are not, there can be neither. Now for *Truth in Religion*, *Diuines* haue laid it open, that the way from *wretchednesse* to *Godlinesse*, is by *Reformati- on*, and finding *Reformation* to speede best in looking backe- ward, haue happily made vs happy, by reducing the *Eucharist* to her first Institution, and branded the *Masse* with *Idolatrous Impiety*, & *Heathen Superstition*, which being made so intricate by opinions and disputes, may bee plainly discerned by sense and reason thus.

Howe to discern *Happinesse* mytically.

Looke but what the *Glasse* of a Christall Mirroer is (beeing specially fitted by *Art* as well as *Nature*) to demonstrate and expresse the liuely face and feature of all that can but see, and haue eyes to looke into it, though the thing represented by transubstantiating nor consubstantiating with it, bee neither of the *Glasse*, nor any waies within it: the same is the *Eucharist* to all intents and vses, by *GOD* & *MAN* so fitted, and by *CHRIST* himselfe ordained, that as well his *Deity* in *Diuinity*, as *Man- hood* in *Humanity*, are therein represented by blessed *Bread* and *Wine*, to all capable of *Saluation*, by *Wit*, *Will*, and *Reason*, and *Grace* to beleue withal, that his patient reall sufferings, & actu- all word of *Promise*, are the only all-sufficient means to purge our *Imperfections*, and perfect all our *Happinesse*, and to frame their liues accordingly, vse still their best endeouours; though his Person then at Supper, held his Place there with others, and residing now in Heauen, be from thence to fetch vs thither. I say specially fitted, and such as can discern with their own eyes and



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and see, for though all *Glasse* be needfull for some vse or other, yet all haue not power, nor are fitted to that *End*, and with blinde Men or Hood-winkt, euen Myrrors are but idle: And *Grace* I said withall, to beleue beyond our sight, for though our wits by Art and Nature, may be capable of *Happinesse*, and our wils haue reason to bee forward to desire it, yet as *Grace* resides in *Heauen*, and from thence begets *Beleeve*; so *Faith* alone about with *Grace*, seeing *Charity* below to worke out our Saluation, takes vs by the hand to lift vs vp thither. Whereby *Faith* and *Charity*, the one Fountaine of all Graces, and Mother of *Obedience*; the other, Bond of all *Perfection*, maintaine as it were a free continuall *Trafficke*, betweene the *Throne* of GOD in *Heauen*, and his *Church* vpon *Earth*, by Doctrine and Prayer for the daily vse of *Goodnesse*. His heauenly inspirings *Downwards*, and our holy desires *Vpwards*, being as *Angels* or *Marchants* betweene *Him* and vs.

Yet if this may not serue to make thine eies to see,  
Hold, vse my dim Spectacles, come sit thee downe by me:  
And read thy selfe, or hearke at least, chuse whether,  
How Christ and his Church (by this meanes) become  
(wedded still together.

*First heare, then see, then like, then loue, and then liue, be fine  
good points in wining:*

*If thou wilt liue a happy life, but still remember thriving.*

But for a true and liuely patterne, see two most happy Louers, that but lately came together, who wooing by their Pictures, as it were in a Myrroer, each harkning after other, came at last both to see, and by seeing, both to like, and by liking both to loue, that though *Art* and *Nature* both, deseru'd to bee commended, that had wrought and wooed so well; yet *Grace* was most admired, when comming both together, they saw, they met, they kist. To whom now *All* wish all *Happinesse*, and I among the rest, for the good of *Religion* and *Iustice* both; that as our *Eucharist* hath blinded the *Masse*, and prou'd it but a lie, so *Exchange* may hood-winke *Poperie*, and thrust out her eye. I meane *Vsury*. *Ignorance*. What *Catholiques* and all, doe they reioyce with others, and *Customers* to? *Customer*. Yea, *Catholiques* I meane, for good *Catholiques* are good *Christians*, where euer they goe? *Impudence*. And are *Customers* then *Christians*? *Customer*. Yea, and *Kentish-men* too? *Discretion*. Then may they be honest, and so become happy? *Customer*. It may be we hope well, but let that matter goe.

The *Customer* heere endeuors his best, by the happinesse of the *Eucharist* to illustrate *Exchange*, the better to expresse at last the Mysticall Misery of *Vsury*.

The orderly wooing, Princelie proceeding, ioyfull enterview, and first meeting together of FRIDERICK the fift, Count-Palatine of Rhyne, &c. and the Lady ELIZABETH, Princeesse of Great-Britain, Sole-Daughter to KING JAMES: fore-shew'd their likings to be honorable, their loues to be sanctified, their mariage to be blessed, and them selues to be most happy, by the Grace of GOD and general applause of all. For *Vox POPVLI*.  
*vox DEI est.*

Now this alone thus fitted for Common sense and reason, to shew the vse of the *Eucharist* represented by a *Glasse*: euen as in a *Glasse* or *Myrroer*, without *Impiety* or *Iniquity* illustrates



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The opposition or *Antithesis* betweene the *Masse* and *Vsury*, to the *Eucharist* and *Exchange* heere prooued.

The *Lyturgie* of the Churches of England, Scotland, and Ireland.

our *Exchange*: But in the *Masse* and *Vsury* by meere *Deceptio visus*, or some *Legierte-de-mainie*, it is vrged otherwise, which prooues both the *Antithesis*; and the Iugling of the *Medium*. For euen as if the *Myrroer* had life both to quicken, and power withall to change all within it, or about it, by turning Signes into Substances, and Shadowes into Bodies: *Bread* and *Wine* in the *Masse* is adored for a *GOD*; and in *Vsury*, the very Stamps which *Soueraignes* doe but put vpon ~~their Monies~~ and their Coynes, are worshipped for Idols.

This being the State of *Traffique*, for heavenly *Happinesse* at this day in GREAT-BRITAIN, in regard of true *Religion*, by meanes of the *Eucharist* restored and maintained by our Learned graue *Diuines*, and defended by our *Soueraigne*, I leaue to our *Lyturgie*; and as a *Customer* and Lay *Christian* Man, out of *Iustice Commutative* I am confident for *Exchange*, and dare speake boldly thus.

*Exchange* in buying and selling of vendible thinges (for I meane not mutuall bartring, of *wares for ware*, though the propriety by either be altered and gone, nor lending out of *Charity*, though it loose by the loane.) I confesse most willinglie, still presupposeth *Money*, as *Money*, *Golde* and *Siluer*, by the Name of *Bullion*, and that *Money* must be Coynd. Now though Coyning and Creating bee wordes of like import, as meere *Synonimas*, and meane but one *Power* fitting none but *GOD* & *KINGS*; yet heerein they varry. *GODS Power* in Creating being absolutely absolute, is onely al-sufficient, and subsisteth of it selfe immediatly: and that of *KINGES* beeing likewise absolute within their owne Dorninions, is but so by *GODS Commission* mediately. *GODS Power* is likewise infinite all manner of waies, both in Heauen and in Earth, and his *Will* the onely Motiue of all his owne Endeouours: the *Power* and *Wils* of *KINGS*, are bounded with their Kingdomes, *Ex Legum Prescriptis, ne euadant in Tyrannos*, or become like other Men. *GOD* without a Patterne, Creates all *Thinges* of *Nothing*, by the *Goodnesse* of Himselfe, and Man aboue all for his owne vse and glory, and his other Creatures *Good*. *Kinges* by *Gods Example*, by their owne fixed *Honour*, finding trust in their seruants, and putting credit in their *Subiectes*, adde *Honour* vnto *Honesty*, *Nobility* vnto *Honour*, and creat it in others by the *Greatnesse* of themselues: And by their Pictures stampt in *Bullion*, value *Goodnes* in all things by the *Truth* of their proportions, of *Good*, *Better*, and *Best*, both in *Number*, *Weight*, and *Measure*, expressed in their Coynes by the Name of *Money*, to their own special *Honor* first, and then their *Subiects Wealth*, for both must go together, though they may not be confounded;

*Honestum*



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*Honestum* first, then *Vtile*, not *Vtile* first, nor *Honestum* alone, *Honestum & Vtile*.  
or *Vtile* without *Honestum*.

In a Word, GOD created all things by the Goodnesse of himselfe, that his MAIESTY might be seene, & his SOVERAIGNTY subsist in the Order of his working all the Worlde ouer, though himselfe reside in Heaven, and the Beauty of his Holynesse in his sanctified Temples: But *Kinges* must haue matter to fixe their Goodnesse in, which is that we call *Bullion*; that the Essence of their Greatnesse aboue other Men, that's to say, their Bounties, that's to say their Honour, I meane that their Maiesties by their Faces and their Armes may be seene, and their Soueraignties subsist in the Goodnesse of their Coyne, as in a Myrroer, all their Kingdomes through: though their persons bee seen to sit vpright in their Thrones, or reside in their Seats of sanctified Iustice, betweene Greatnesse and Decorum; namely, in their Courts of Equity, Subalterne, and Soueraigne, for *Menum* and *Tuum* Distributiuely, and Mints of Equalities, and Staples of free Commerce Commutatiuely.

No coyne to be currant within the Kingdomes but the *Kinges* only. For Iustice makes it capital to abuse the *K: own* coyne, but not to abuse beinge holden but for *Bullion*.

Whereby it now appeares, how by all mens consent Gold and Siluer, the Seats of fixed Goodnesse by the Name of *Bullion*, become *Ab Effectis*, as it were King and Queene of the world, because these alone make *Kinges* in their Thrones powerfull, to protect both their Subiects and their Friendes, both by Sea and by Land, and dispose of Trafficke by their owne Elixars and

Trafficke, *Lapis Philosophicus*.

*Minet*, or Load-stones of price within their owne Dominions; as God by Goodnesse their onely Iudge and Patterne, both in Number, Weight, and Measure, first made the World, and still doth guide the same. Each King in this respect being a liuely Idea, euen of Deity it selfe, so much excelling in Prehemineney of Power, for his Person and Place, and Prerogative of Wisedome for Bounty and Grace, by how much they endeouour to expresse in themselves, and shew foorth to others the Characters of MAIESTY, and Titles of their SOVERAIGNTY in the truth of their Coyne. I meane by their Exchange.

And how Exchange alone becomes that Cordiall preseruatue, which easing all Greefes in sores, suppling all sores in diseases, and curing all diseases in particular Members, holds the whole Bodies of Kingdomes in health; the sacred Rules whereof, as no profane Couetise could euer comprehend, nor confident Empericke attaine to practise, so none of priuate discretion or partiall affection, may presume to alter, or any way controle, as beeing a Doctrine peculiar vnto none, but the Grauest and Wisest in highest Authority, and Soueraignes themselves.

Exchange, *Vniuersalis medicina*.

*Bullion* therefore *Catexochen*, that's to say, all kinde of Golde  
L and



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and *Silver* not Coynd<sup>and</sup> ~~or~~ made currant, (for euen Coynes that are not currant may be taken for *Bullion*) by generall consent, as the Sunne in the highest Globe of *Glory*, and *Money* beeing the *Beames*; *Exchange* becomes the light that makes the world to see: And as *Bullion* beeing the *Pylot*, *Money* is the *Sterne*, and *Exchange* the *Compass* that guides all courses right; nay, as *Bullion* being the *Chylus*, *Money* is the Blood, *Exchange* becomes the *Spirit* that quickens all the Body. In a word, *Bullion* being the Body and very Blood of *KINGS*. *Money* is the *Medium* betweene *Subiects* and their *Kings*, and *Exchange* the very *Cement* that glewes them both together.

O that my Tongue or Pen were able to expresse,  
Or had the guift to make Men vnderstand  
Those great and graund effects, of Sacred *Happinesse*,  
*Exchange* alone would worke by *Kings* and *Counsels* hand:  
Religious *Iustice* would then so bleſſe our Land,  
That Men on Earth might see, by this *Idea* made,  
What Heauen it ſelte doth boad, by this our Kingly Trade.

Seeing then that *Bullion*, or *Gold & Silver* Coynd, is the Bodie and Blood of *Kings*, not as *Men* but as *Gods*, truly represented to the comfort of their *Subiects* through all their Dominions by the Rampes of their *Money*, though their Persons keepe their *Thrones*. And *Exchange* that Spirit of *Traffique* and Mysticall *Cement*, that glewes so fast together the communion and coniuction of *Soueraignes* and *Subiects*, by Reciproke *Love & Grace*, as *Religion* and *Iustice* both, teach vs to beleeue:

Let's all cry out of *Rome*, wherein first was hatcht the Doctrine that enchants and transubstantiates our *Eucharisticke Sacraments* of the Body and Blood of *CHRIST*, represented euery where within his Church Militant, as liuely as in a *Glasſe*, till his comming againe (though his Person be in Heauen) by blessed *Bread* and *Wine*, into Idolatrous *Masses*; and our *Christian Exchange*, into *Iewish Vsury*. I ſpeake therefore with confidence to all that ſeeke for *Happinesse*, and loue their owne Saluation, not bewitcht as it were, or void of ſence and reaſon, be wary ſtill of *Italy*, as *Aneas* with his *Miſſello* when he traueled towards *Hell*, and let all come home from *Rome*, for feare of the curſe that by *Iuſtice* hangs vpon her.

For if *He* alone, whoſe absolute Power could work ſo wel, that all he made became ſtill like himſelfe, exceeding *Good*, to his own eternall *Glory*, and Mans immortall bliſſe. *GOD* I ſay, (the *Father*) *GOD* I meane (the *Son*) and *GOD* the third time, (the *Spirit*) though once for all. (The *Trinity* in *Unity*, and *Unity* in *Trinity*) whom onely to know is euerlaſting Life, and ioy but to heare and make mention of his Name; be that ſpring or Fountaine of *Goodneſſe*, *Truth*, and *Wiſedome*, from whence  
all



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all streames besides, both in Heauen and Earth deriue not on-  
lie *Essence* but *Happinesse* in being, and whence to swaue, is to  
turne againe to nothing; *Quia vidit Deus, quod omnia quæ fe-*  
*cerat erant valde bona*: What greater bane then Sinne? What  
greater sinne then *Pride*? What greater *Pride* then the height  
of all *Presumption* in one sinfull Man, that vsurping on the Po-  
wers both of Heauen and Earth, to drowne Light in Darke-  
nesse, both in *Goodnesse* and *Truth* of his owne meere Free-  
wil, giues Lawes vnto *Iustice*, and profanes all *Religion*, the  
Rules of *Truth* and *Goodnes*, both in *God* and *Kings*?

If heauenly *Goodnesse* and *Truth* in all *Perfections*, both of  
*Nature* and *Art*, be those beautifull aspects, and beneficiall in-  
fluences of heauenly beatitudes, which the *Grecians* do de-  
scribe by their *alocogathia*, to make al things happy; *Quia Bo-*  
*no suo diffusiuæ & verè constant omnia*. What *Euill* so infectious?  
What infection so poysonous, and what Poyson so accursed, as  
that *Chaos* of Doctrines, that by *Pride* and *Presumption*, profa-  
ning *Goodnesse* turnes *Grace* into *Merits*, and *Equiuocating*  
*Truth*, turnes *Truth* into Lyes, in all the *Contractes*, both of  
*God* and *Men*?

If *Gold* and *Siluer*, of all the sollide Bodies which Nature  
presents at the Standart of *Truth*, be fittest and surest by gene-  
rall consent to fixe *Goodnesse* in, for easier extention in vendi-  
ble Commerce by the Name of *Bullion*. *Quia omne Bonum*,  
being *sui diffusiuum & quantò communius eo melius, & infun-*  
*ditur semper secundum meritum materia*, What fraud like pub-  
lique wrong? What wrong like priuate gaine? And what gain  
more deceiptfull, then couetously to hoard or sophisticate the  
purenesse and finenesse which Nature weighes in *Bullion*, for  
the generall vse of *Goodnesse* by *Traffique* among Men?

If *Money* or *Coyne* bee those figured proportions of *Good-*  
*nesse*, more or lesse for *Number* and *Waight*, by *Maiesty* layde  
out at the Standart of *Iustice* to value *Goodnesse* by, *Ut quòd*  
*vspiam nascitur boni id apud omnes affluat*; and by *Soueraignty*  
made currant in all vendible Commerce. *Quia omne quod efficit*  
*Tale, id ipsum magis Tale esse semper oportet*: What *Danger* like  
*Disorder*? What *Disorder* like to *Errors*? And what *Error* like  
*Iniustice*, when *Subiectes* become *Coyners*, the onely Trade of  
*Kings*?

Lastly, if the Mysticall practise of *Goodnesse*, *Truth*, and  
*Wisedome*, that is meant by *Exchange*, be that *Ars Artium*, and  
*vera Ars regnandi*, which visibly demonstrates those heauenlie  
Aspects themselues, of *MAIESTY* and *SOVERAIGNTY*,  
that *Deity* imparts vnto Mortall Men on Earth by the Name of  
*KINGS*, in the stamping of their *Coyne*: Or if the *Standarts*  
themselues, with all their proportions of *Weights*, *Numbers*,

Sinne.  
Pride.

Darkenesse.  
Freewill.  
Protanenesse, or Impiety.

Chaos.  
Euill.

Presumption.  
Merits.  
Equiuocation.

Truth.  
Bullion.

Fraude.  
Wrong.  
Priuate-Gaine.  
Couetise.  
Deceipt.

Money.

Iustice.

Dis order  
Error.  
Iniustice.

Standarts.  
Proportions.



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Iniquity.  
Usury.

and *Measures*, for generall *Equity* bee the *Soueraignes* charge onely; as the *Coynage* of *Money* is their only *Hoc-age*, and belongs to none but *Maiefty*, and *Exchange* their *Compass* to guide all courses right: what greater *Error* then *Privat. mischief*? What greater *Mischief* then publike *Inconueniences*? And what so *inconuenient*, as that which perverting both the *Waights*, *Numbers*, and *Measures*, in all our *Proportions*, and *Worth* of all our *Standarts*, debauching *Equity* in *Actions*, and profaining *Piety* in the *Conscienc*es of *Men*, by a *Myfticall Iniquitie* threatens ruine and confusion to *Empires*, *Kinges*, and *Kingdomes*? V S V R Y. Against which Art of witch-craft.

Would God my Pen or Tongue could write or tell,  
Or had the guift to make Men vnderstand,  
Those strong and strange effects of mischiefs hatcht in Hell,  
That *Couetise* by *Usury*, begets in euery Land:  
Then *Kinges* and *Counfels* both, would lift vp eyes and hand,  
To see on Earth by this *Idea* made,  
What Hell doth win, and *Heauen* doth loose by this accursed Trade.

So that, great out of question are the *Mysteries* of *Popery*, by *Impiety* and *Iniquity*, through *Pride*, *Presumption*, *Couetise*, and *Money*; the summe whereof is this: One Man of sinfull *Flesh*, obtruding vpon *Deity*, and despising *Humanity*, without remorse of *Conscience*, accursed of the *Spirit*, supported by *Cardinals*, Preached by *Iesuites*, admired still by *Flatterers*, tels *Catholiques* of a *Purgatory*, but sends them straight to Hell; resides at *Rome*.

Is not this the selfesame ANTI-CHRIST so long ago foretold? that Childe of perdition? and professed Aduersary to *Religion* and *Iustice*? exalted aboue all that is or can be *God*, or fit to be adored? so seated in the *Church* on *Earth*, that he boasts himselfe for *GOD*? and brauing *God* and *Kinges*, makes *Emperours* but his Footmen, and *Kings* his very vassals, in despite of *God* and *Man*?

How *Impiety* & *Iniquity* meete in one body of *Popery*, Ecclesiastically and Secularly.

*Witchcraft from Rome.*

Thus as *Piety* and *Equity*, the two generall Fountaines of heauenly & earthly *Happines*, flowing euery way together from *Religion* and *Iustice*, haue the *Eucharist* and *Exchange* by mutuall *Love* and *Grace* to maintaine their currents, for the *Catholique* good of *Christians*: so *Impiety* and *Iniquity* the bane of all *Felicity*, begot and hatcht together in our Body of *Popery*, and *Doctrine* of *Idolatry*, by *Merits* and *Free-will*, haue the *Masse* and *Usury* to bewitch the world from *Rome*.

If then the *Masse* opposed to our *EVCHARIST*, and contrary to our *CREED* (which enioynes vs to belecue, as we look to be happy, that *IESVS CHRIST* himselfe heere suffering for vs, and for our *Saluation*, ascended vp to *Heauen*, and there sitting



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sitting by his *Father*, is thence to come againe to set vs vp thither) must needs bee *Heretic* by common Sence and Reason, in all that doe beleue it; and a Sinne of higher Nature to such as in their Consciences being priuy to the contrary, yet standing still obdurate, refuse their owne Saluation, and despise the Spirit of *Grace*: shall not <sup>obstinately</sup> *Vjury* then I say, be accounted high <sup>Rebellion and Rebellion</sup> *Treason*? And then what is *Popery* wherein both together meete? But stand some-thing neerer, and reade further yet.

If that *M* *A* *N* *A* *L* *O* *N* *E*, whose Native *Bounty* proceeding from *Grace*, and gracious disposition setting foorth his *Greatnesse* aboue all other Men, makes himsele most honoured and reueren't as a *G* *O* *D*, with all Mens consent, by the Name of *K* *I* *N* *G*.

If that *K* *I* *N* *G* *I* *M* *E* *A* *N* *E*, whose Essence being *Bullion*, of the sefe-same *Gold* and *Siluer* (which none can Coyne but he, and shewes him to be *K* *I* *N* *G*) giues many a thousand pound for his owne speciall *Honor*, and benefit of all.

Now if that sefe-same Person being thus thy *M* *A* *N* *-* *K* *I* *N* *G* *G* *O* *D*, to whom thy selfe among others, by Nature and consent hauing vow'd thy Subiection as to thy lawfull *S* *O* *V* *E* *R* *A* *I* *G* *N* *E*, hast sworne Fealty and Allegiance, or shouldst do at the least; to comfort thee withall, and make thee still mindefull of his *Greatnesse* and *Grace*, should giue thee but an *Angell*, a *Shilling*, or a *Penny* (for all comes to *One*;) What wouldst thou doe or say? He is honourable and louing, and expecting nought but Reciproke Loue and Thankes, vouchsafes to respect thee of his owne meere Native *Grace*? Shouldst not thou be likewise Loyall and honest at the least, and with Duty, Fear, and Reuerence, respect his *Honour* when thou see'st it in his *Picture*, or beholdst it as his Face, and in no wise to abuse it? And as He by free gift, or his owne first *Exchange*, did value ir vnto thee by the worth of Himselfe, and receiues it so again: so thou, vnto another beeing stamp't for his *Honour*, and thy mutuall *Good*? Can any be so mad then, or foolish at the best, (I speake to sense and reason, let *Iesuites* alwaies goe, *Rumpantur & ilia Codro*) as to say, beleue or thinke that this *K* *I* *N* *G* *S* *R* *O* *Y* *A* *L* *L* *P* *E* *R* *S* *O* *N*, in Body, Blood, or Bone, is any way within it, when hee sees, or heares, or knowes him to bee sitting in his *Throne*, or residing else-where? Yet such is the Witch-craft wherewith *Iesuites* in *Popery* enchanting the Worlde, seduce poore Catholikes by the *Masse* in this kind, and damnable Doctrine of *Free-will* and *Merits*.

Now thinke but ere thou speake, and then speake, but as thou think'st as thy conscience doth aduise thee, without equivocation. Had not I then reason, out of *Duty*, *Feare*, & *Zeale*,

M

to

★

How in GREAT-BRITTAINE, to keepe out Popes  
and Popery, by Number, Waight, and  
Measure, at One Srandart of  
Truth, aswel in

RELIGION	}	as	}	IUSTICE
Cathedrally.				Distributive

ALL comes to ONE, and ONE with ALL together,  
admir MAIESTY, no where fixt personally,  
but in

¶ One GOD, eternall and only All-sufficient, both in Heaven and Earth, by the rules of Religion.

¶ ONE orderly Liturgie, for Vnity and Truth, in Piety and Deuotion, in all Chappels, Churches, and Temples Cathedrally.

¶ ONE common Prayer, to the Maiesty of ONE God, Creator, to auoide Idolatry, and furtherance of our Trafficke vpward and downward, for the dayly vse of Goodnesse, called PATER-NOSTER.

¶ Twelve constant Articles of One Standing Goodnesse, to auoide Impietie, make one Catholick Creed

¶ Ten perfect commandements, concerning God and Man, containde in one Decalogue.

¶ Two Sacramentes of Grace, shew the Truth and Goodnesse of one Head & Sauour, our Soueraigne per amount. Christ Iesus.

¶ In and through whose Goodnesse by Prayer and Thankes-giuing. ONE & ALL tog ther adoring Maiesty in Deity giue glory to one God the Father, one God the Sonne, and one God the Holy Spirit of al Wisedom Power, and Grace, with *Alleluys* in the Heauens, Peace on Earth, and Good-will amongst Men.

¶ One KING, successe, most powerfully subsistent both in Church & Common welth, by the rules of Iustice

¶ One reasonable Lawe, for Obedience and Conscience in Equitie and Right, in all Courts of Iustice Subalterne and Soueraigne, Distributively.

¶ ONE Currant kind of Money, to auoid Dissolaly and shew the fixed Maiesty of one King Coyner, for furtherance of our Traffick outward & inward, by *Medium & Tuum*, & shew the vse of Bullion, call a Penny.

¶ Twelve coined-pence of one standing alloy, to auoid Iniquity, make one currant shilling.

¶ Ten currant shillings betweene Soueraigne and Subiects, comprisd in one Angell.

¶ Two Angels of Bountie shew the Greatnes and woorth of one *Iacobus* our Soueraigne per anal. and annoiated King James.

¶ In and through whose Greatnesse, by Bountie and Exchange, All and One together, admiring Maiesty in Royalty: Honour one Kingdome of the Father, one Principality of the Son, and the prouident wisdom of one Priuy Councel crying all the kingdome thorough. *Beati Pacis* and God saue King James and his Posterity.

¶ O the vnity or vnion (alias Happinesse) of GREAT-BRITTAINE, if Iustice Commutative (alias Traffique) had her Staples for Order, as Distributive hath her Courts for Equity, and Religion her Temples for Piety and Deuotion! For her Home-borne Staples turn'd to Mart-Townes beyond Seas, makes her at discorde within her selfe, and a By-word to the world.

¶ But who beleuees Truth from the mouth of a Customer?



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to the Honour of sacred KINGS, and Good of all Catholiques, (not yet voyde of Conscience) by the Spirit of Adoption, to cry out as I did, against the Witch-craft of Popery, aliàs V<sup>s</sup>ury, and that Man of Sinne, and Monster of Rome, in these verses following :

*The Pope.*

*An Loup pourtant Subiects, Monarches tous et Roys  
Ca Chrestiens, Catholiques, Estats trestous, en somme  
Ca Ca tous Princes libres, Defenseurs de la Foy  
Venez tous a la chasse du Loup-Garon de Rome.*

*The withe.*

Heere therefore Subiects all, heere Kings and Monarkes eyther,  
Heere heere you Princes free, and States both all and some,  
Heere Christian Kings and Catholiques, come now ioyne hands together,  
Defend with vs the Christian Faith, and rowse this Wolfe of Rome.

In a word, *Ab Ioue principium* (REGES) *Iouis omnia plena*. And to giue GOD thanks withall, for the blessed Memories of our Princes and Peeres, that heeretofore with-stood him, and thrice blessed learned hand of our SOVERAIGNES late Endeouours that so constantly pursues him. For as CHRIST now puts down *Anti-Christ*, make Cardinals crooch to KINGS, that would seeme *Anti-Kinges*, and as the Masse giues way to the *Eucharist*; so make *Vsury* know *Exchange*, and *Popery* is ouerthrowne: therefore I say again, *Ab Ioue principium* REGES?

*The Anti Christ*

*Whome none but God  
can hunt and Kinges must  
quell.*

(Ignorance.) *Ab Ioue Principium* REGES? What meanes this Repetition, and why call yee so on KINGS? (Customer.) That MAIESTY may be seene, and SOVERAIGNTY might subsist, as in GOD so now in KINGS; for GOD forgets not his part, let Kings performe their owne. (Ignorance.) As howe? (Customer.) By their Bullion and Exchange, for if Coyning and Creating be meere Synonimas, and mean but one thing, what creating is to GOD, the same is Coyning vnto Kings, least Subiects should be Coyners. (Ignorance.) How shall Kings and Soueraignes be so able to Create, that Subiectes bee no Coyners? (Customer.) By their Standarts, and their Bullion: For as a steady Standart, and store of Bullion to Coyne at will, by meanes of their Exchange, makes all thinges good cheape, holds Subiects to their Trades, and Trades in request, whereby Kings become Powerfull, and Subiectes Wealthy: So if Standarts bee vncertaine, and Kings want Bullion, as Coyne growes engroft into priuate Mens hands, all thinges waxe deare, Kings become weake, and Subiectes poore, whilst Coyne it selfe by *Vsurie*, (which Marchants call *Exchange*) eates out Industry in Trades, and Marchants by *Monopolies* seeke to strangle Traffique. (Ignorance.) What meane you by Standarts? [Customer.] I meane Vnity and Truth, in Weights, Numbers, and Measures. But in passing thus by Standarts, my minde becomes transported, and cannot but admire the Wisedome both of GOD, and power-fulnesse



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fulnesse of *Kings*. For when I read the *BYBLE* (O read it *Kings* and *Counsels*) and finde therein commaunded, but *Vnum Pondus*, and *Vna Mensura*: I resolute thus with my selfe; Surelie, if *Truth* be tyed to *Goodnesse*, as *Goodnesse* is to *God*, and *Kings* themselues be *Gods*; then whereby can their *Goodnesse*, that's to say their *Bounty*, that's to say their *Greatnesse*, be more sensibly discerned then in their *Standarts*? As where, withall alone, by the *Power* of their *Preemption*, and *Quitrents* of their *Customes*, being potentially posselt of all the *Lands & Goods* their kingdoms doe containe (though they leaue notwithstanding to each of their *Subiects* his *Meum*, and *Tuum*, and full vse of his owne) they may raise and pull down, the prices and worth, of every Mans wealth, at their owne wils and pleasure, by means of their *Exchange*. (*Ignorance*.) And why not so by *Vsurie*? (*Customer*.) Because *Exchange* eyther louingly giues, or else by buying and selling, makes *Meum* to be *Tuum*, and *Tuum* to be *Meum*, by altering the propriety, for Reciproke Good: whereas *Vsurie* neither giues out of *Love*, nor lends out of *Charity* nor so buyes or sels as alters any propriety; but for the profit & loued of *Money*, contracts for priuate-gaine. (*Discretion*.) But admit al this at home might wel be performd between *Soueraignes* and *Subiects* within their owne Dominions. How shall *Kings* with *Kings* maintaine their *Standarts*, and keepe *Subiects* from Coyning? (*Customer*.) By their *Treaties of Enter-course* and *Mutual Contrasts*, to maintaine *Equity*, preuent aduantage, and keepe fraud from shelter. For if *God* haue commaunded in so strict words and tearmes, but *Vnum Pondus* and *Vna Mensura*; as Himselfe is but *One*, and *KINGS* but his *LIEVTENANTS*, to whom *DEVS omnibus Idem*: by what warrant or Commission can they iustifie their Coynage, but by their *Standarts*? the special charge of *KINGS*; to giue thereby as well true worth and content, as true length and breadth to all proportions; for *Proportions* shewe *Perfection*, whose vses being *Union* and *Endes* being *Peace*; bring all at last to *Happinessse* by *Identity* of *Standart*, and *Mutual Exchange*. For look how *Exchange*, of the selfe-same *Truth* and *Goodnesse*, in *Gold* and *Siluer* fixt, by the Name of *Bullion*, way'd out in Coyne, and warranted for vse by the name of *Money*, shewes Men to be *Kings* by generall consent, and *Kings* to be *Gods*, by infusue *Grace*: And how *Gold* and *Siluer* becomes in this respect, the very Body and Blood of *Kings*; for without the *Power* of coyning, euen *Kings* are but *Men*, and without their materials, how can they Coyne *Money*? As the same *Exchange* I say, by altering the propriety (though not the Nature of eyther *Kings* or *Bullion*) of *Meum* into *Tuum* Reciprokely; becomes the very *Cement* that glewes so together the communion and con-



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iunction of *Soveraignes* with their *Subiects*, and *Subiects* each with other: Euen so the *Identity* of *Standarts* betweene *Kinges* and their *Kingdomes* by *Reciproke Commerce*, is the meanes of mutuall *Happinesse*; as well in *Matter*, *Order*, and *End*, as *Persons* and *Place*, by protecting all their *Liuiings*, all their *Liberties*, all their *Lines*, all their *Honour*, and the *Peace* of all their *Land*. The neglect whereof, or *Ignorance*, chuse whether, hath made *Popes* to keepe down *Emperors*, *Cardinals* challenge *Kings* and *Subiects* to be *Coyners*.

But howsoever heeretofore thinges haue beene neglected, vnknown, or mistaken, which the *Ages* to come must reforme as they may; *MAIESTY* at all hands must first or last be scene, and *SOVERAIGNTY* must subsist, by one meanes or other, or neuer let *Subiects* euer looke to be happy. Wherein therefore, be thou *Popish* or precise, so thou bee not obstinate, and vnwilling to arise, or become so desperate, that thou wilt close thine eyes; lend me but thine eare awhile, and serious attention, for the better vnderstanding of the State of all in question, since I speake to *Discretion*, and write to sense and reason.

*The Customer straynes himselfe  
to vrg the Identity of Standarts  
and necessity of Exchange for  
the mutuall good and happiness  
of Christian Kingdomes and of  
Soveraignes & Subiects.*

¶ Whatsoever *Is*, or hath any *Being*, is manifest by *Light*. *Being* and *Light* are Things inseparat, *Light* begotten by *Being*, & *Being* appearing to *Be* such as it *Is* by *Light*; for as *Light* hath substance onely from *Being*; so *Being* is made manifest, so or so to be by *Light*. *Being* Loues to *Liue*, and eternally to *Be*; *Light* Loues to shew, and euer to be *Seene*; so both become manifest. *Being* still in *Light*, and euer *Light* in *Being*. From which *Reciproke Love*, proceedes the Spirit of *Vnion*, mouing still from *Being*, and collecting still by *Light*, and thus they *Loue* and *Liue* eternally together, *ESSE, LVX, SPIRITVS, VNVM*. & this *VNUM* or *ONE* is *ALL* in *ALL*; namely, that blessed State of *Goodnesse*, wherein by *Creation*, wee *Loue*, *Liue*, *Moue*, *Enioy*, *See*, and still *Behold* all our happy *Beings*, in *Pondere Numero & Mensura*, by the Names of *GOD, CREATOR, IEHOVA, or DEITY*.

Among Things created, the first that was made and called *Good*, was *Light*; that *Light* might shew and distinguish *Goodnesse* by degrees, as *Good*, *Better*, and *Best*; for in all Things Created, *Goodnesse* is comparatiue in, and diffusiue of it selfe; & *Motion* is in *Goodnesse*, as *Collection* is in *Light*, by the Spirit of *Vnion*; for as *Being* cannot *Be* without *Light*, so *Light* without *Goodnesse*, can haue no *Being* at *All*. *Light* the forme of *Goodnesse*, and *Being* the forme of *Light*; such is their *Vnion* or *Vnity*, *Identity* or *Idem*.

Now *Truth* and *Goodnesse* haue likewise one *Essence* or *Being* together,



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together by the Spirit of *Vnion*: so that GOD being *Goodnesse*, must likewise be *Truth*. *Truth* then being in *Deity* Creating, as *Goodnesse* in *Humanity* Created; can *Truth* in GOD be *Deceit* or *Fraud* in *KINGES*? For *KINGES* are *GODS*. Can *Vnity* in GOD make *Deity* still subsist, and *Diuisiō* in *Kinges* maintaine *Regality*? Or can *Vnity* and *Truth* be any way deuided in GOD or his *Lieutenants*? How then shall their *MAIESTIE* be discerned without *Light Intuitiuely*? And how shall their *SOVERAIGNTY* be able to subsist *Materially*? If *Kings* be *Per aual*, what *God* is *Per amont*, their *Vnity* must be *Vnion*, and their *Identity* must be *Idem*, for *Deus omnibus Idem*.

And as the *Essence* of GOD is his owne diffusive *Goodnesse*, and omnipotency in GOD essentiall with his *Greatnesse*, by the power of *Creating*: so the *Essence* of *Kinges*, is their *Goodnesse* fixt in *Bullion*, for their *Bullion* shewes their *Bounty*, their *Bounty* shewes their *Greatnesse*, by the absolute *Power* of *Coyning*; for euen *Bullion* still vncoynd, is naught of it selfe, but a weight of *Massy Mowld* and senselesse *Being*: nor is *Money* to be valued but onely for the vse, which is that we tearme *Exchange*.

But if the brightnesse of this *Sunne*, seeme to dazell all thy sight, or thine eyes see not cleere to discern this *Mysterie*, let *Art* releue *Nature* by the helpe of *Grace*, and though comparisons may seeme fearefull betweene *Heauenly* and *Earthlie Beings*, yet *Examples* may illustrate (I hope) without offence, where *Piety* and *Probity* contend for nothing else, but with all prostrate reuerence, to see sacred *Maiesty* betweene *Greatnesse* and *Decorum*, and to serue and set forth *Soueraignty* in her own substance: Therefore look but in my *Myrroer*, and see what I haue scene, and with my dim Spectacles read as I haue done.

If all our *Good* and *Happinesse* can grow from none other then GOD and his *LIEVTENANTS*, what *Goodnes* is to *God*, let *Bounty* be to *Kings*, but all depend on *God* in respect of his *Goodnesse*, so let all depend on his *Kings* in regard of their *Bounty*, to shew their *Greatnesse*. Now *Goodnesse* in *God* is euery way his owne as his naturall *Essence*, and *Kings* by his infusion; so *Bounty* still in *Kings* by *Grace*, *Consent*, and *Goodnesse*, still fixt in themselves, descends vnto *Subiects*. This leads vs straight to *Bullion*, for though *God* by his *Goodnes* made *All Things* of nothing, and so preserues them still, yet *Kings* must haue *Matter* to fixe their *Goodnesse* in. This points at *Greatnesse*, and leades vs to *Soueraignty*, shewing *Creatures* to be *Creatures*, and *Subiects* to be *Subiects*, to auoyde *Confusion*; for as GOD aboue Creates; so *Kinges* belowe Coyne: so then heere comes in *Money*, for as GOD shewes his *MAIESTY* in all things created *Infusiuely*, so *Kings* in their *Money* *Intuitiuely*: and as *Soueraignty* in *God* subsists of it selfe in the *Beauty* of his worke,



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by meanes of his Goodnesse; so Soueraignty in *Kinges* subsists of it selfe, in the Greatnesse of their Bounty, by meanes of their Money. But as God still creates, and his Goodnesse still releeuing; so *Kinges* must still Coyne, and their Bounties still bee giuing. Are not they then strange *Subiects*, that repine at *Kings* Bounty, and *Soueraignes* still bestowing? Help *Kings* but to their Bullion, and they cannot be more too-Bountifull, then God may bee to-Good. Happy then those *Kingdoms*, where *Kings* are known by Bounty, and their Bounty findes their Bullion: for as God by his Goodnesse makes *Catholiques* happy *Christians*, by Communion of himselfe in blessed Bread and Wine Mystically; So *Kinges* relecue their *Subiects*, and communicate their Essence in purg'd Golde and Silver, weigh'd out in their Coyne. God woorking by the *Eucharist*, and *Kinges* by their Exchange. [Ignorance.] And why not so by *Vsury*, since their worke is still by Money; wherein lyes the Witch-craft that makes the difference? [Customer.] In the very Name and tearme, and by taking t'one for t'other: For Exchange euen in Money, making *Meum* to be *Tuum*, and *Tuum* to be *Meum*, still alters the Propriety, for one respect or other immediatly: but *Vsury*, *Quasi mons à mouendo*, by the vsing of Money would faine seeme Exchange, though she alter no propriety, putting Money to her shiftes, and sending her a Whooring, receiues her home with shame. [Ignorance.] *Ignotum per Ignotius*: I cannot spell your Reasons. [Customer.] Why hearke a little further, and stop not thine eares, nor wrangle with thy selfe by taking This for That, least *Quos perire Deus vult, Hos ipse Deus occacat*. The KING Coynes a Penny, which none may doe but Hee, for feare of High-Treason, whose weight by the Standart, eyther is, or else should be, thirty two Graines of Wheate, in the midst of the eare. This weight the King warrants by his Crowne, Seale of his Armes, Letters of his Name, stamp of his Face, and by the worth of himselfe values it to others; and being so made current, he calls it by the Name, and sayes it is his [Money] not as *Mons à mouendo quia minime monet*; but *Moneta, quasi monens ne quid fraudis in Materia Signo vel Pondere fiat*) and by his Exchange, maintaines it for a Penny all his Kingdome through. What warrant now hath *Vsury* without altering the propriety, by consent of contract and honest marriage, to prostitute this Penny to false clipping, or strange Coyning. For when *Kinges* thus Coyne Money, as they value it vnto others by the worth of themselves, they receiue it so againe by the reason and rule of their owne Exchange. But *Bankers* vse Money if it come to their hands, as *Bands* abuse *Virgins*, till they get a great belly by a monstrous kinde of Incest, and vnlawfull Coynage, and to couer shamelesse *Vsury*, call their Interest their Exchange; like those

A Penny, according to the Standart at the Conquest, the weight whereof now makes three pence.

*De Bellarmine, de the Subiectis*  
*Just, Rom. a natura*  
*actione* *betwixt* *Et* *and* *Et*  
*res, and* *MEA* *and* *MEVM*. *et verba hæc sunt rotunda*

Hæc est MONETA MEA,  
Hoc est CORPVS MEVM.

*In Permutationibus rerum prelo est Communis Mensura, ex hominum Institutis non vi Natura nata. Hæc autem Moneta est, Rebus Mensurâ & æstimationem inferens. Estque Medius quodammodo. Hæc autem MEUS est, id est cuncta metitur, ac Rerum inequalium precia, ea mensura, ad æquitatem reuocantur. Et quia ex Lege est, non Natura, proinde Numi prorepsit appellatio, à Nomo, id est Lege. Estque tanquam Rerum omnium Fide-Iussor. Ante cuius inuentionem Rerum ipsarum fiebat permutatio, & Res, indigentia metiebantur. Cæly Rhodigini, fol. 896. lib. 23.*



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those that call their *Bastards*, their naturall Children. If a Bushell be not measure, or a yard be more or lesse then the size of the *Standard*, the *Clarke* of the Market soone takes you by the eares, and then you knowe what followes; take greater heede of *Money*, and runne away from *Usury*, as you would from *Iesuits*, the *Patrons* now of *Poperie*, for feare of Soules and Bodies. [*Ignorance.*] Though *Usury* proue *Poperie*, yet how came it first from *Rome*? [*Customer.*] With the *Masse* and *Idolatry*: for, as the *Masse* of Creatures makes *Idols*; so *Usury* makes of *Money*, and the *Masse* with *Usury* goe paralell together, as the *Eucharist* with *Exchange*; so the *Eucharist* to the *Masse*, and *Exchange* to *Usury*, make a flat *Antithesis*, and *Diametricall* opposition the one against the other. [*Ignorance.*] Is *Usury* then a greater Sinne, then to clip, wash, and counterfeit, or to coyne false *Money*? [*Customer.*] By farre, like the *Masse*, if wittingly and willingly it be obstinately vsed; yea, by so many Degrees, as I know not how farre; for that eclipseth *MAIESTY*, and so blindfoldes but her Face, that she cannot well be scene. This with her owne Finger so puts out her eyes, as makes her vnable both to see and to be scene. That offends onely against the *Persons* of *Kings*. This against their *Power*, *Wils*, *Wisdomes*, *Soueraignty*, and *Subsistance* of their *Essence* & *States*. That against a *KINGS* *PREHEMINENCE*, for his *Person* and *Place*, whose roome may bee supplyd though a *Iesuit* had destroyd him. This against *PREROGATIVE*, blowes vp *Kinges* and *Kingdomes*, both for *Matter*, *Persons*, *Place*, *Order*, and *End*, which cannot be supplyde; the rest you may aduise on, for I dare goe no further.

Now had not I then reason (let common sence be Iudge) in the *Epilogue* or *Conclusion* of my second *APOLOGY*, to reply confidently thus? That *EXCHANGE* in *Marchandize*, and *MARCHANDIZING* *Exchange*, is that *Labyrinth* of *Errors* and priuate practise, whereby though *KINGS* weare *Crowns*, and seeme powerfully to raigne; yet particulars *Bankers*, priuate *Societies* of *Marchants* and couetous *Persons*, whose *Ends* are *Private-gaine*; are able to suspend their *Counsels*, and Comptroll their *Pollicies*: offering *Bounty* to their *SOVERAIGNES*, *KINGS*, and *QUEENES*; the very *Fountaines* of *Goodnesse*, but to shelter their shame, and lending for *Intrest* to *EMPERORS* and *KINGES*, that onely can Coyne, and should haue to spend largely, and giue vnto others; making *Soueraignes* thus but *Subiects*, & *Vassals* to be *Kings*. That such was the strength of that staine and stay of *Piety*, that contempt of *Iustice*, that seede of *Dissention*, that *World* of warre, that *Art* of *Witch-craft*, *VSURY*. And that such is and will bee the *Power* thereof still, at all occasions, till *Kinges* and *Com-*

*Usury lyk Gunpowder, blowes vp  
Kinges and Kingdomes.*



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*Self* take their owne charge in hand, and next to RELIGION that sanctifies all, releue & maintain the Nurce of IUSTICE that rectifies all; to wit, our FREE-BORNE-TRAFFIQUE, I meant in ENGLAND, and ENGLISH-TRAFFIQUE.

But, *In Magnis voluisse sat est, sint cetera DIVVM.*

[Ignorance.] Then farewell priuate profit, and Interest for Money, with Conetise and Pride, & equiuocating Popery; yea, farewell Fraud and all. I will become a Catholike, for they may bee Christians and honest Men too, & learne to know the Eucharist, and liue by Exchange. [Discretion.] And so will I doe too; for glorious out of question must those kingdoms be, whose Kings thus by Coynage hold Amity together, their Nobles most honourable, and their Subjects most happy. But suppose all this effected in their Standarts by Iustice; how should Catholiques be agreed in points of Religion? seeing the Masse is so predominant, both at Rome and in Purgatory, and the Pope is so admir'd by Iesuites and others. [Customer.] Religion and Iustice are so twisted still together by the Twine of one Truth, their Catholike Beame and Standart, that take away but Vsury by restoring our Exchange, and the Masse cannot subsist; and remoouing the Masse, the Pope must needs be packing, and Purgatory vanish: Now Religion must haue Bishops, though Popes may bee gone, and Iustice will haue Kinges though Cardinals be none: so that, in Ordine and Spiritualia, or consequence, chuse whether; Catholikes may be Christians and honest Men too, though Iesuites prooue neyther.

[Ignorance.] But how come the Masse and Vsury by Popery so vnited? [Customer.] What the Masse is to Religion, the same is Vsury to Iustice, and they both goe together; whereby it comes to passe, that Catholiques and Christians are bewitched so by Iesuites. [Ignorance.] Wherein lyes the Witch-craft? [Customer.] In the Names of the one, and Idolatry of the other; for as Iesuites would seeme Iesus, so Vsury would vse Money, not as Iesus a Sauour, for indeed they are nothing lesse, nor as Money is Moneta, quasi monens ne quid fraudis in Materia Signo vel Pondere fiat: but as Mons à mouendo, quod minime monet. [Ignorance.] But how doth the Idolatry of the Masse bring Vsury to be Popery? [Customer.] By the Pictures in Coyne, for *Vt mundo Natura Cursum, Soli lumen, sic gratiam Auro*; Men looking on the Beauty of Bullion, and powerfulhess of Money, by too too much admiring the pourtraitures of KINGES expressed in their Coyne, fall in loue with their Pictures, as the Heathen with their Idols. [Ignorance.] It seemes then by this meanes, that the Masse may proue a higher sinne then Heresie, and Vsury more then Treason, what sinne may that be? [Cust.] Nay there forsooth I leaue you, for I dare not once think ther-

of,



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of much lesse determine. [*Ignorance.*] What helps to excuse it for the finnes that are past? [*Customer.*] Onely meere simplicity, frailty, and weaknesse. [*Ignorance.*] And what may expiate the guilt thereof in eyther? [*Customer.*] Harty repentance for all that is past, and a serious entention to forbear it hereafter.

[*Ignorance.*] Then farewell sinfull Masse and Usury both together, since wilfulnesse obdurates so fearefully in either. O damnable Iesuites, that bewitch still the World by such kinde of Popery! But whats all this to Customers? [*Customer.*] The same

GOD and KINGS; so Customers by Usury, are put by their Customs. [*Ignorance.*] Why, from whence came their Customs? [*Customer.*] From their Staples. [*Ignorance.*] Where then are their Staples? [*Customer.*] They were sometimes at home, though now exilde beyond Seas, and would faine returne, if Usury were put downe; for our Temples and our Staples were wont to stand together. [*Ignorance.*] How Temples with Staples? [*Customer.*] Religion and Iustice haue euer helde together, and as the one had her Altars for Vnity and Truth still kept in her Temples; so the other had her Mints vnited to her Staples, and those Mintes Coyn'd the Money wherewith Traffique at our Ports did acknowledge her homage, before shee crost the Seas, which is that we call Customs. [*Ignorance.*] But what haue KINGS to doe with Staples, in the question of Money? [*Customer.*] In regard of their Bullion, since none but they may Coyne, and their Bullion is no where to bee found but at their Staples, by vertue of their Load-stones that are there laid vp together: so that, No Staples, no Load stones: No Loadstones, no Bullion: No Bullion, no Mints: No Mints, no Money: No Money, no Customs: No Customs, no Honour: No Honour, no Homage: No Homage, no Iustice: and no Iustice, no Religion: and all for lacke of Staples. [*Ignorance.*] Why, say KINGS should Coyne no Money for want of their Bullion, and say they haue no Staples, yet if Subjects may but Coyne, so it be at their Mints, what harme can come of it? [*Customer.*] If Subjects may bee Coyners, that's as Usury, <sup>secular</sup> alias Popery would haue it, then what becomes of Exchange, and then where is Bounty? Where's Greatnesse, that makes KINGS weare the Crowne? Nay, when the Spirits of their Pulses haue no blood of their owne, where subsistes their Essence, if their Substance bee gone? [*Ignorance.*] Indeepe this seemes something. [*Customer.*] If any thing be something, graunt this, or graunt nothing; therefore let Common Sense be Iudge, if I had not sometimes Reason, in seeking after Staples, thereby to finde Bullion, when comparing

O

things

*Howe the Customer became first of all others directly to discover the mystery of Iniquity.*

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The CUSTOMER, by his Method, seeing MAIESTY no where fixed, but in GOD and Christian KINGS Personally, and Himselfe a sworne Seruant and Customer to a Christian KING, whose MA: seemes eclipsed and defectiue in his Customs, shoves heer the Reason why, and manner how, He, *Ex Officio*, became first (first of all others) to search out the Grounds of so Great Iniustice, Radicitus as it were, and Originally. Namely, Finding that Impietie by direct opposition did vndermine Godlinesse in all Christian Religion still by meanes of the Masse, and Iniquitie by Usury, to attempt the like on Equity in all Kingly Iustice, by misvsing their Moneyes Mylticallly: and obseruing withall, howe Iustice and Religion, by holding hands together, did illustrate each other, He came at last to discerne howe POPERY by the Masse, disguising Christianity, & bewitching Catholiks, found the way to hoodwink Kings and enthral Kingdoms ecclesiastically: and with VSVRY as with Gunpowder to blow the vp at last, with their Customers & Customes. Whereupon, the Customer leauing Impietie with the Masse, for Diuines to lay open, (following still his Method) in the Mystery of Iniquity, or Secular kind of Popery, He betooke Himselfe directly to the POPES owne Person: whose main Subsistence being SIN, and Rome by Iubilees, &c. the Mart and Staple thereof, to poison the world, by Bankers and Bawdes, drawing home his Annates, Peter-pence, and Reuenues, depends most on VSVRY. For, hauing no naturall Mines of Gold and Silver, nor Mints to make Mony, nor Wares worth the battering: HE settles there, and makes Port-sale from thence of all kinde of SIN, artificioosly for Bullion, and rebelliously vsurping the EMP. powerfull Mints, makes His Kingly Stamps strike His Counterfet Coyn, as by his Face thereon, and Armes is intuitiue euident and Catholickly cleare. And, instead of lawfull Tributes (as Caesar sometimes had) setteth Taxes, Imposts, and Impositions, by Discretion to keepe KINGS and Kingdoms vnder, still distracting their STANDARDS, & debauching their EXCHANGE.



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things by contraries to illustrate each other; I crie out against Conetise and Priuate-gaine thus.

Great, Greater, and Greatest of all, must their Accompts be, both to GOD and KINGES, that preposterously peruerting their proper *Materials*, turne their best helps for *Bullion* to their priuate aduantage, to the intollerable disturbance both of *Court* and *Countrey*, and almost vnreouerable wrong to the *King* and his *Crowne*. [*Ignorance.*] This is much to their *Mints* indeed, but what are *Staples* to *Iustice*? [*Customer.*] What are *Temples* to *Religion*? [*Ignorance.*] *Temples* sure are *Sanctuaries* for the maintenance of *Religion*: for, I read it thus written. O worship the Lord in the *Glory* of his *Sanctuary*, and *Beauty* of his *Holinesse*, which I take to be *Temples* and *Churches*, in regard of *Deuotion*. [*Customer.*] Euen so say of *Staples*. O Honour the *King* in the *Greatnesse* of his *Bounty*, or *Iustice* of his *Courtes Subalterne* and *Soueraigne*, which in this case of ours, I call the COMMON-PLEAS, together with his *Staples*, in regard of *Meum* and *Tuum*, by the one, and *Bullion* by the other. For as the Graue Court of STAR-CHAMBER, by set daies of hearing and presence of the *King*, shewes MAIESTY and SOVERAGNTY betweene *Greatnesse* and *Decorum*, *Vitia perimendo seruatis hominibus*, besides his owne Counsell, and PRIVY-COUNSELL-TABLE:

And as the KING on his BENCH, in the midst of his *Iudges*, by publique proceedings betweene *Him* and his *Subiects*, doing *Iustice* to *All*, breakes Bread to the meaneest according to Birth-right; and out of loue and affection (as well may be-seeme *Him*) standes gracious to some more then all the rest: protects notwithstanding from priuate oppression, or wronging themselves, the *Linings*, *Liberties*, *Honour*, and *Weddinges* of *Pupils* and *Orphanes* in a *Nurcery* besides, for his *Wardes* and *Lineries*, whereby KINGES are nourishing Fathers, and QUEENES nourishing Mothers, as well as *Gods* and *Iudges*:

So the KING in his Court of Publick-COMMON-PLEADINGS, desciding disputes betweene *Subiect* and *Subiect*, about *Meum* and *Tuum*, both in *Tythes* and in *Tributes*; to shew MAIESTY to *Strangers*, as it were *Face to Face*, in the *Honour* of his *Mints* and glorious *Exchange*; maintaines notwithstanding at his *Staples*, a franke and free Commerce for ready *Gold* and *Siluer*, by the name of *Bullion*.

So that, as to see GOD in regard of *Religion* in the *Glory* of his *Sanctuaries*, is to seeke him in his *Temples*, and in the *Beauty* of his *Holinesse*, to heare him in his *Churches* Cathedrally: so to see the *King* in regard of his *Iustice*, in his *Greatnesse* and *Honour*, is to see him in his *Courtes Distributively*, and in the *Bounty* of his *Bullion*, by meanes of his *Exchange*, to seeke him

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in his *Staples Commutatively*. [*Ignorance.*] This indeed is something, and cannot be to much, in regard of *Kingly Bounty*, except GOD may be to good; Which *Piety* dares not thinke, nor profanenesse speake: But what's this to our *Religion*? Since our *Temples* stand vpright, and our *Churches* moue deuotion; how come *Customers* thus able to hunt after *Popery*, and see so farre as *ROME*? [*Customer.*] Their standing makes them see, and their seeing moues their Consciences not to hold their peace. [*Ignorance.*] What makes them diue so deepe, and delue into the groundes of *Diuinity* and *Humanity*, to finde out the *Mysteries* of *Impiety* and *Iniquity*, in the Bowels of *Popery*? [*Cust.*] They seeke for *Truth* and *Goodnesse* in *Customes* and *Subsidies*, and seruing GOD, and *KINGS* would gladly be happy.

[*Ignorance.*] But what haue *CUSTOMES* and the *Subsidies* of *Tonnage* and *Pondage* to dislike of in *Popery*? [*Customer.*] If *MAIESTY* must bee scene, and *SOVERAIGNTY* subhist, as in *GOD*, so in *KINGES*; what *Adoration* and *Tythes* are to *God*, the same are *Customes* and *Subsidies* to *Kings*, his immediat *Lieutenants*, and beyond the boundes that his *Wisedome* hath laide out for the practise of his *Truth*; our *Discretion* may hunt, but shall finde nought but *Error*, what exceeds is but *Popery* by *Projects* to distract both *Churches*, and disturbe *Common-Wealth*: for as *Omne minimum*, is *Inimica Natura*, so *Omne Nimium*, vertitur in vitium; Enough still makes a *Feast*, but abuses marre all, by means of *POPES* and *Popery*, as who reades but our *MYSTERY* of *INIQUITY*, may plainly discerne, and easily see, heere now to be declared. 3.

[*Ignorance.*] What hath *Italy* to doe with the *MYSTERY* of *INIQUITY*, and what doubt you so from thence? [*Customer.*] Least the sowrenesse of their *Grapes* (I meane her *Imposts* and *Vsury*) should set mens teeth an edge, by her neerenesse vnto *Rome*, and make them drunke at last without the help of *Messellito*; I mean the *Grace* of *GOD*. [*Ignorance.*] But let the *Masse* and *Tythes* alone, howe hath *Rome* infected the *Customes* due to *Kings*, and offended *Customers*? [*Customer.*] By her practise and Example. For euen *Rome* her selfe, that from the bare commaund of seauen barren *Hils*, became *Mistresse* and *Empresse* at the last of all the *World*; in her greatest height of *Happines*, stood most of all assured, and constantly settled, by her easie rates of *Customes*, and mildnesse of *Customers*, by the Name of *Publicans*. Till *Extreamity* began to teach all Men to *Shift*, whereby *Shiftes* incurd *Suspition*, and *Suspition* argu'd *Ignorance*, *Ignorance* brought forth *Errors*, *Errors* turn'd to *Mischiefes*, and *Mischiefes* to *Inconuenienges*, the high way to *Discord*, *Disorder*, and *Confusion*. Whereby as *Traffique* grewe confounded both in *Church* and *Common-Wealth*, offences by

O 2

what moued the Customer thus by way of Accompt to declare the, and mystery of Iniquity.

As the Motiue and Occasion of Writing the *MYSTERY* of *INIQUITY* grew first from the *KINGS* owne commaundement by *Sir Alexander Hay* vpon his reading of the Preface to my former *ACROAMATA*, so the Declaration of the same, falls out by this Accompt of a *Customer* of his owne, to concerne among *OTHERS*, His *Maiesties* Owne Selfe. For when the *Iewes* of *IERUSALEM*, their Country being subdued, and they paying Tribute vnto *CÆSAR*, came to liue among the *Romans*, as *Freedemen* of *ROME*; *Gentilisme* and *Iudaisme* ioyning hands each with other, *Impietie* and *Iniquity* committing Incest together, begat those two Monsters of the *World*, the *Idolatrous MASSE*, and profane *VSVRY*. Which by *Bankers* & *Barreds* afterward corrupting true *Religion* and *Justice* both together, with the daily loue of *Money* (to keepe downe *Christianitie*) so out-faced the *Eucharist*, and scorned *Exchange*, that as *Italy* grew full of *Bastard Interests*, *ROME* it selfe became the very *Box* of *PANDORA*, and *Staple* of Sinne for *Bullion* to the *Catholicke Disorder* and *Discord* of all *Churches* of *Christendom*, and *Christian Common-wealthes*. The mischiefes whereof, by the pride of *POPES* and *Popery*, though the *Emperors* and *Publicans*, did at first deuide betweene them (for both stood and fell together, with the ruine of the *Empire*) the *Inconuenienges* at last haue extended so farre, as to threaten *KINGS* annointed within their owne *Kingdomes*, and haue cost some *Kings* their liues, by *Iesuites* and others. Haue not *Customers* then reason (in the *Out-Portes* at least) to looke out and cry alowd, *Ab loue Principium Reges*; and to tell such to their faces,

Quisq. sitit (REGIS) satiari sanguine (NOSTRI) selt. Jaco  
Cum PAPA preceps, Author & actor eat  
Nam, Cui Religio Stuprum, ira, superbia, cædes,  
Error, Mollities, Fulmina, turpe Lucrum,  
Corpora qui vendit CHRISTI, Solumque Poliç,  
Celestes Genios, Sydera, Iura, DEOS:  
Fama refert, Scriptura docet, Peccata loquuntur  
Huic, Huic, vita brevis, pæna perennis erit.

Dictum puta SCIOPI.

much lyke those of London

imposition of imposts

England

London

Kings been threatened and

Customers disgraced

ly call the  
of Chrij-  
dom & Rome  
pink of Italy



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consequence increast more and more, which like to pudled Waters and corrupted Ayre, bred and ingendred nothing, but creeping *Informens*, noy some *Caterpillers*, and rauenous *Harpies* <sup>& of the *Guelfes* and *Ghiblins*</sup> to vex and torment the *Emperors* themselues, and *Empire* withall: so that,

When *Vile* had gotten the start of *Honestum*,  
*Conetise* and *Pride* fell at oddes each with other,  
 And *Profit* turning *Private*, made *Honour* seeme nothing,  
 Where *Honestum* first, then *Vile*, should haue gone both together.

Ecclesiasticall Popery by the *Masse*, sufficiently laid open by *Diuines*: but Secular Popery by *Vjury*, neuer directly declared till now.

O ROME, therefore ROME! And must it be the lot of a *Customer* at last, to lay open thy shame, and discouer thine *Iniquity* before *Emperors* and *Kings*? Thy *Pride* and *Presumption* in Coyning of their Monies? thy sale of Sinne for *Bullion*? thy *Iewish Extortion* and *Baudry* with *Bankers*, to drawe home thy *Reuennewes*? thy *Rebellion*? thy *Popery*? In a word, thy *Vjury* the bane of their *Exchange*? No maruell at all, seeing thy *Conetise* and *Ambition* in the greatnesse of thy glory, made so slight accompt of *Customers*, and of their best Endeouours. Witnesse the very *Graneft-Wifest* *Senators* that euer were begotten, bred, or brought vp, in thee, for thee, or by thee.

For what Man euen at this day, that heares or reades thereof, admires not the *Greatnesse*, and sometimes *Happinesse* of the Citty it selfe of Rome? And in Rome withall, the powerfull Authority of *Eloquence* and *Wisedome*, of that *Verè Pater Patriæ*, MARCVS TVLLIVS CICERO?

ROMA autem, olim Imperij Domicilium, virtutis cumulo vel ipsis ATHENIS longè superior, & elocutionis laude par, aut paulo inferior; etiam-nunc hodie, quamvis papistico luxu, & imperioso Christianismo, Bonorum omnium odio subiecta sit: ceteris tamen omibus, CICERONIS Eloquentia & ingenio sic posteritati commendata est; ut quandiu literarum latinarum vel fructu adiuti, vel illustrati vlli extiterint; urbis ROMÆ memoria, duratura est.

Now the whole Roman Common-wealth, euen in their greatest *Greatnesse*, consisted but of three Degrees or Orders. SENATORES, EQVITES, & PLEBIJ; *Senators*, *Knights*, and *Plebian*s, or *Commons*. And in that of *Knighthood*, the *Publicans* were cheefe by *Tullies* owne wordes, thus pleading for *Plancius*. Florem Ciuitatis, Ornamentum Imperij & Firmamentum Reipub: Publicanorum Ordine contineri. And, Ad Quintũ Fratrem, Si Publicanis aduersetur, Ordinem de Nobis optime meritum, & per Nos cum Repub: coniunctum, à nobis & à Repub: disungimus: Glorifying at it were in the milde disposition of the *Customers* in his time, aboue those of other Countries, saying: Non esse leniores in tribus exigendis Gracos, quàm nostros Publicanos. Hinc enim est quod Cannij nuper ex Insulis que erant



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à Sylla Rhodys attributa ad Senatum confugerunt, ut Nobis potius vectigalia penderent quam Rhodys. Viceſimam tantum partem earum rerum qua exportabantur, Portory nomine (of Marchandize outward, by the Name of *Customes*) & vectigalis (Marchandize Inward, called *Incomes* and *Reuennues*) wherein four things at this day are worthy to be noted. 1. The ording of their *Traffique*, into *Outward* and *Inward*. 2. The Distinguiſhing of *Tributes* into *Customes*, and *Subsidies* by the name of *Reuennues*. 3. Their low and easie *Rates*, in regard of other *Countries*. 4. And *Protection* and *Direction* of all their *Commerce*, attended on seriously, by the whole *Senate*, least one Mans will might be euery Mans woe. But to read his loue to *Customers*, and withall, his care of the State, by beating downe so earnestly the strong conceits and forwardnesse of the wisest of those times, that in fauour of the *Exchequer*, sought to raise the *Reuennues*, by *Vtile* without *Honestum*, to make a Man in loue with the Memory & Wisdome of our late Lord Treasurer *Pawlett* of England, within these fifty years: read in the third Book of his Offices, his passionate speeches thus. *Quousq; tandem audebunt dicere quicquam utile quod non prius Honestum? Nullam autem pestem maiorem vita & Societati hominum posse contingere dixerim, quam eorum opinio qui ista distraxerint. Potest ne vli Imperio, quod gloria & Sociorum benenolentia fultum esse debet, Vitile esse odium & infamia? Ego autem cum Marco Catone meo sepe dissensi. Nimis enim praefractè & obstinate, Aerarium, vectigaliaq; visus est defendere, & Omnia Publicanis negare, cum quibus sic agere ut cum Colonis deberemus, eoque magis, quod eius Ordinis coniunctio ad salutem Reipub: apprime pertinet. Male item Curio causam transpadanam equam dicendo, semper addebat. VINCAT VTILITAS.* Read him also, *Ad Memmium. Epist. 10. Terrentium Varronem, M: Bruto commendantem. Quod mature se contulerit in Societatem Publicanorum; cuius ordinis mihi antea commendatissimi causa, fecit amicitiam nostram multo firmiorem, & Epist. 7. ad Atticum. Casari amantissimos Publicanos ait, Et homines amplissimos nominatim appellat.* And aboue all, to shew his Iudgement in *Custom* Causes, and acquaintance with *Customers*; read him in *Verrem. Lib. 3. de Iurisdictione Siciliensi*, at these wordes. *Nam quod in Publicanorum Causis plurimum atatis meae versor, vehementerq; illum Ordinem obseruo, satis commodè mihi videor eorum consuetudinem usu, tractandoq; cognovisse;* But who reads the wordes following, and obserues his proceedings with *LVCIVS VIBIVS*, head *Customer* of *SYRACUSA*, by the Bookes of his *Accompts*, to sift and spy out *Verruvius*, for *Verres* would soone bee perswaded, that euen *TULLY* himselfe had sometimes beene a *Customer*; so farre of was he from thinking it a disparagement in credit, to giue

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2.  
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his minde vnto *Customes*, or disgrace to his person, to bee acquainted with *Customers*.

But howsoeuer. It is most apparant to such as list obserue it, that if TULLY himselfe for all his wit and eloquence had not beene studious to know the vse of *Customes*, and been conuersant with *Customers*, hee had neuer beene able to haue left vnto the World those two Golden workes of his (the pledges of his Loyalty, and Creame of his Iudgment) called TULLIES OFFICES, and TULLY-DE-REPVBLICA. The first, an *Enchyridion* of *Honestum*, ioyn'd with *Vtile*, teaching all Men euen at this day, the true Rules of *Ciuility* and *Christian Policy*. The other, likewise able to make any Man a Wise-man, in lesse then one daies reading, (as honest *Roger Askam*, and learned *Iohn Sturmius*, did both belieue and write) if it were to be found. Much like perhaps our ALPHABET and PRYMER, in the *Amalthean Vatican* of Sir THOMAS BODLEY at OXFORD, laid vp amongst others, though *Cardinall Pooles* 2000. Crownes mist it at *Craconia*, when writing into *Poland* he sent for it thither. [Ignor.] Your reasons haue won me to conceiue so wel of *Customes*, that I am almost perswaded, by *Tullyes* Example, to wish my selfe a *Customer*. [Customer.] No, no, not yet, reserue your selfe for better Times and Place; for Times doe alter, and we with the Times: yet, the Bonds onely excepted wherewith *Customers* are tide, and disgraces of their Calling, I could wish not you onely, but any Man besides, not almost, but altogether a *Customer*, though but for three yeares. And for my part at least, now after twenty yeares and more, so *Trafficke* had her *Staples*, the King his *Bullion*, and his *Customers* but their credit, that their Functions doe require: I would willingly resigne my Patent and my Place, and in this kind become more vnhappy then my Fellowes. But so it is & must be, till *Truth* be better knowne, which *Experience* will lay open; For if our foresaid L. *Treasurer*, or the same *Marcus Tullius Cicero*, that out of zeale vnto his Country, fell out with *Marcus Cato*, his neereft deereft Friend, in defence of *Customers*, were now to plead their cases, hee might well deplore their States, but would hardly be a *Customer*, in the *Out-Ports* at least. Or if Saint *Mathew* himselfe, that sometimes was a *Customer*, were now againe aliue, he might wonder to see, that it would not be enough to be an honest Man, no not a Christian, were hee *Kentish* bred and borne, if the Name of a *Customer* were once but cast vpon him.

But o those *Asian* warres, aboue all that hath beene spoken by *Marcus Aurelius*, so feelingly deplored, & wisely set down, fatall both to *Publicans*, together with the *Emperours*, and the *Empire of Rome*, and other *Kings* and *Kingdomes*, with their *Customers*

The CUSTOMERS extraordinary zeale to his COUNTRIES Prosperitie, and SOVERAIGNES sedled Happinesse.



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*flowes* and *Customes*. For the *Truth* indeed is this, that after *Ivdea* by Conquest subdued, was made a *Province* to the *Empire*, and *Iervsalem* it selfe became subiect to *Rome*, amongst many other enormities which those *Warres* did beget; *Customes* turn'd to *Subsidies*, and *Subsidies* into *Taxes*, *Imposts* and *Impositions*, out of *Ielousie*, *suspition*, *Conetise*, and *Pride*; *Customes*, by *Searchers* and *Informers*, were made curses of *Diuine Iustice*, to keepe the *Iewes* vnder, who in respect of themselues, cald all the *Worlde Gentiles*, and hauing lost their former freedome, in hatred of their *Tributes*, seeing *Searchers* now and *Customers* liue still together, held *Customers* for *Ethnickes*, and *Searchers* greatest Sinners, by the name of *Publicans*, for that enclued eyther, as well those of themselues, as sent thither from *Rome*; namely, *Saint Mathew*, and *Zachew*. And as their *Adiuncts* then, cald *Socij*, *Predes* and *Mancipes*, like *Comptrollers*, *Surueyers*, and *Searchers* now, pretending all *Tributes* (which *Tully* cald *Aurum Indaicum*) but entending most themselues, beeing accomptable for nothing, were at all hands called *Publicans Cathexochen*; so now, and at this day be the Sinners, who shall, will, or can; the *Customers* name and person beares all the blame, as the *Customes* couer all, because *Customers* are not trusted, nor the *Customes* rightly known. And as after *Tully* all dissolued into *Farmes*, *Publicans* being *Farmers*, and *Adiuncts* with others; euen *Publicans* became *Farmers* and *Publicans* to, which by the *Grace of God* I neuer meane to do. [*Ignorance*.] Are *Customes* then *Duties* of so great import, as you set them forth? I pray you for my learning describe them vnto me, and shew me what they bee, since *Impostes*, *Impositions*, and *Subsidies* to, are all stiled *Customers*. [*Customer*.] *Customes* of themselues, and properly taken, are but small and easie payments of ready current *Money*, by *Marchants*, *Subiects*, or *Strangers*, for such *Stapled Commodities*, as for *Art* as well as *Nature*, beeing orderly bought and sold, and for *Number*, *Weight*, and *Measure*, sufficiently censured, with the *Kings* and *Staple Scales*, and speciall *Certificats* to *Customers* at their *Ports* come warranted thither, for our *Soueraignes* onely *Homage*, as *Lorde* of all the *Fee*, before they crosse the *Seas*, and our *Countries* credit. Whereby you may perceiue howe all our happinesse, for *Matter*, *Persons*, *Place*, *Order*, and *End*, concur in this one word [*Customes*] and how our *Customes* including our *Soueraignes Honor*, and *Subiects Wealth*, that *Honestum* and *Vtile* may still goe together; do presuppose *Money*. Now *Money* points at *Mints*, *Mints* worke by *Bullion*, and *Bullion* argues *Mines*, *Artificiall* or *Naturall*. But *Mines* by *Nature*, as *England* neuer had, her *Mines* *Artificiall* haue euer beene her *Staples*, where her *Load-Stones*

As *M. Aurelius* shewes plainly, how the Conquest of *Asia* laid the foundation of the *Romain Empires* farall ruine, by transporting *Iewish Usury* (with other *Sins* and *Vices*) from *Iervsalem* to *Rome*: so read in the *Mystery of Iniquity*, what *England* gained, and *Edward* the third got in belaying the Conquest of *France* at so high a rate, as the losse of all his *Staples*, for passage onely thorow *Flanders* thither: namely, by transplanting the *Staple* of *Kent* first from *Sandwich* to *Bruges*, for fiteene yeares: and after, from *Canterbury* to *Calis*; whereby, as first the *Golden fleeces* of *England*, became the *Trophees* of *Burgundy*, and so continues: so after, as our *Mynes* were transported, our *Mints* and *Customes* followed (for shaddowes by *Nature*, must mooue with their *Bodies*) and *England* forst by *Statutes*, to draw ouer her *Monies* still from *Calis*, hauing lost both her *Mints* and *Mines* at home, forst to liue by *Subsidies*.

But with the losse of *Calis*, how our *Staples* and our *Trafficke* in the *Netherlands*, (neither fixt nor well vsed, but wandering vp and downe) maintained tumultuous waies there, for fifty yeares and more, and by warming their blood still, strau'd our owne at home; Experience best can tell.

That *England* would be *Happie* and settle her owne *Prosperity* by callinge home her *Staples* after 50. yeares experience as *Ez.* did after 15. For the *Land* becomes desolate whilst no *Man* is founde that layes it to his *Hart*. *Ier.* cap. 12.

*Impostes & Impositions*



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with the Spaniards  
 the Indies against  
 the Hollanders after  
 10 years warres  
 experience for all the  
 Indies

were preserved, whose vertues still attractive by the benefit of  
*Trafficke*, afford more *Gold* and *Siluer*, then the Mines of the  
 World; so that, thus still in *England* the case hath euer stood.  
 Without *Staples*, no *Elixars* nor *Loadstones* at all: No *Load-*  
*stones*, no *Bullion*: No *Bullion*, no *Mints*: No *Mints*, no *Mo-*  
*ney*: and no *Money*, no *Customes*: Which being but compared  
 to *Quitrents* or *Tythes*, are conuertible, or reciproke and con-  
 clude in this wise. As no *Quitrents* know no *Mannors*; and no  
*Tythes*, no *Churches*: so no *Customes*, no *Staples*: and no *Sta-*  
*ples*, no *Customes*: and so by consequence no orderly *Traffique*,  
 or no *Traffique* at all. Now if *Trafficke* either faile, or be any  
 waies disturb'd; how shall *MAIESTY* be scene, or auoyde at  
 the least to bee dangerously eclipsed? And how shall *SOVE-*  
*RAIGNT* subsist? And if both of these two faile, for they  
 stand and fall together; How shall *Subiects* euer looke or hope  
 to be happy? [*Ignorance.*] I see and perceiue that *Customes*  
 growes from *Staples* by *Traffique*, as *Honey* doth from *Bees* in  
*Hiues*. But how doth *Trafficke* depend and subsist by *Staples* so  
 needfully. [*Customer.*] As *Religion* doth by *Temples*, and *Iustice*  
 by her Courts *Distributiuely*, for euen *Iustice Commutative*, is  
 the same wee call *Traffique*.

I know there are sundry that weene themselues wise, who  
 by meere speculation pretending loue to *Traffique*, cry out a-  
 gainst our *Staples* for feare of our shipping. And some that hold  
*Temples* to be needlesse for *Religion*, thinking if al *Creekes* were  
*Head-Ports*, without Limb or Member, it were happy for *Traf-*  
*ficke*; as if the cherishing of *Oakes* were the way to hinder  
*Timber*, and spoyle all our *Trees*, and the rayfing of our  
*Hiues* againe, were to spill all our *Hony*, and smother all our  
*Bees*. Or as if our stateliest *Byshoppricks* might well be dischar-  
 ged by poor *Schollars* and *Clarks*, and our skilfull *Roads* and  
*Hauens*, were fit for no shipping but *Boates* and small *Barkes*.  
 But send such to *Antycira* to purge their franticke folly. *Custo-*  
*mers*, by reason and *Religion* both, reioyce in their harts to see  
*GOD* in his *Temples*, the *Beauty* of his *Holinesse* *Cathedrallie*:  
 and in regard of their *Customes*, wish to see the *KING* in the  
*Seates* of his *Honour Commutatiuely*, by crying still for *Staples*.

That as *GOD* by his Goodnesse and Truth doth direct vs,  
 whose *Mercy* endures for euer:  
 And his loue with his fauour, seemes still to protect vs,  
 for his *Mercy* endures for euer.  
 So our *Traffique* by *Staples* in temper againe,  
 since his *Mercy* endures for euer:  
 Our *Ports* with their *Customes* might chant it amaine,  
 that his *Mercy* endures for euer.

[*Ignorance.*]



## The CUSTOMERS Accompt.

[Ignorance.] It seemes you liue in hope still, to find out your *Customes*, and so to be happy. [Customer.] In working thus alone, *Quo fato quidem nescio, sed non sine Numine*, as my hope and comfort is, since *Goodnesse* calls me forward, I haue cause to bee weary, and am almost tyred; yet I cannot dispaire in regard of *Religion*, whose Temples vpright, still make her to flourish: And seruing at the *Altar*, if I may but liue thereby, I shall hold out the better. For when all Churches were infected with the *Arrian* Heresie, none stood for *Truth* but *ATHANASIVS* all alone; the World against Him, and He against the World, with the Emperours displeasure, and hazzard of his life, whose Doctrin notwithstanding, is a part of our *Lyturgie*, and now taught for our *Creede*; such is the power of constancy and *Truth*. And there was a time likewise, when the whole Christian World was all set on fire, kindled by disputes, and distracted by opinions, about the *Head* of the Church Militant, Apostolically Catholike, and some points of *Religion*, wherein *Truth* found few fauorers and vnfaigned friends indeed, but the zealous endeours of an humble minded *Fryer*, and who could then haue thought, or any waies beleue, that against such mighty enemies and strong oppositions, so weak a Man & means should euer haue preuailed; but *Magna semper veritas, preualuit & preualebit*: to GODS eternall Glory, our Neighbors daily comfort, & our Kingdoms *Happines*, aboue all parts of the World, cyther publike or priuate. And doth not the like euen now (I say now) by the Truce in the *Netherlands*, offer it selfe in Iustice, to helpe vs againe to our owne *Home-borne*, *Free-borne Traffique*, that cryes but for passage, and desires to be releued from the *Pride* of *Amwarpe*, the *Ingratitude* of *Bruges*, from the *Taxes* of *Flanders*, *Amposites* of *Italie*, and *Embargoes* of *Spaine*?

What though those Workes and nine bookes of *SIBYLS* (whereof three were dearely bought, and carefully preserved by *Tarquine* the elder) bee all burnt vp and gone, by *Stillico* that Traytor?

*Ne tantum Patrijs saniret Proditor Armis,  
Sancta Sybillina fata cremanit Opus.*

We haue the *BIBLE* and *NEVV-TESTAMENT*, that alone and of themselves are able and sufficient to shew the way to happinesse to all that are not obstinate, and despise their owne saluation. Besides nine workes yet extant of a *Customers best endowours*, as fit for our purpose perhaps, as those were.

Yea, what though that *Heathens AGROAMATA* of Kingly Doctrin, so grauely discusst, and attentiuely heard, were so richly rewarded, with *Talents* of Gold, and ours not regarded? *Non est mortale quod opto.*

Q

Countenance and } denied to Customers  
Mayntenance both } and cast away on others  
by Ignorance & Suspicion

ATHANASIVS.

LUTHER.

How former Kinge E. 3. became molested hitherto to wronge him selfe and his Posterity, by transplanting and transporting his Staples beyon seas, first to *Bruges* and afterwards to *Calays*: Necessity now by Experience, shewes it fitter to drawe them home agayne for the settling of our Traffick and furnishing of Bullion, then to maynteyne foraynt Martts at *Midburgh* or *Amsterdam*.

The Sybils wrote 9. Bookes of Civil Government, so highly valued as none durst buy them Of which *Tarquinius Priscus* at last bought three, and gaue as much for the, as the nine altogether were formerly esteemed at

1. The Customers APOLOGY.
2. His REPLY or second Apology.
3. His CAUTION againe extremitie by Farmers.
4. His true vse of PORT BANDES.
5. His ALPHABET and PRIMER for orderly Commerce.
6. His ACROAMATA for Bullion at Staples.
7. His Answers prepared about Banas of Employments, but stayd by a Superstitious from th' Excheq.
8. His MYSTERY of Iniquity.
9. His Customers Accompt, declaring the saide Mystery.

Nay,



## The CUSTOMERS Accompt.

Sir Thomas Bodlies Library at  
Oxford.

U. U. KING and PRINCE.  
V. PRIVY-COUNCELL.  
W. COMMON-WEALE.

This points to a Parlemēt, which  
Customers wish and hope for (yet  
in very good time) for the KINGs  
fixed Honor, and States prosperi-  
ty. howsoever Guilt, Feare, or  
Ignorance seeme to doubt or dis-  
wade it.

*Customers have their Reasons  
more then other men, to per-  
suade them selves, that a Par-  
lement now would serve y<sup>e</sup>  
happiest that ever was calld  
in England.*

Nay, what though, euen TULLY-DE-REPVBLICA  
(which, learned men so wish for, and Cardinall POOLE  
so sought for, euen with the losse of all his Crownes) be held  
for forlorne, and no where to bee found? Our ALPHABET  
is extant (as fit for *Great-Britain* as that for the *Romans*)  
and of all to bee seene in the *Amalthaan Vatican* of our late  
TARQUINIUS PRISCUS, whose *Care* and *Loue* to learning  
in the Kingdome of the *Muses*, deserves a golden Crowne.  
And this is more my comfort. The light all they saw by, were  
but *Glimses* of the beams of our most glorious S O N N E. Their  
best *Enthusiasmes*, were but motions to *Honesty*, from the full &  
free Infusions of the S P I R I T of adoption, that sanctifies all  
our wits, blesteth our endeouours, and illustrates my *Theame*.  
And their clearest waters but borrowed from the streames of  
that euer-flowing F O U N T A I N E, that runs so frankely, and  
serues our turnes so well. Besides, the true Christian Catholick  
*Religion* takes my part, whereof they could not tell.

For this our *Traffick*, being nothing else but a frank and free-  
barring of one good thing for another, or a buying and selling  
of *Vendible Wares* for ready Gold and Siluer betweene *Subiects*  
and *Allies*, at *Places* conuenient, according to the *Rules* of re-  
ciproke Commerce, generally intending al *Honor* vnto *Kings*,  
and all *Wealth* to *Common-weales*, doth plainly lay open vnto  
such as list obserue them, all those five Vowelles in twice five  
substantiall words, that makes vs all to speak both for 1. *Mat-  
ters*. 2. *Persons*. 3. *Place*. 4. *Order*. 5. *End*; and sound the pro-  
tection of all our 1. *Linings*. 2. *Liberties*. 3. *Lines*. 4. *Honors*.  
and 5. *Peace* of our *Land*. For the first being put for a. The se-  
cond sounds e. The third stands for i. And the fourth for o. But  
the fift points out u. & u. (S I R S) and v. my *Lords*, w. and *All*.

But that which ioyes me most, and reuiues my Spirits withal,  
is this. When C A S T O R came alone to the top of our *Mast*, &  
P O L L V X did but follow, I had cause to doubt the weather; but  
now CASTOR and POLLUX, the Gods of our Seas, that are able  
and powerfull to warrant our *Trafficke*, comming both againe  
together, doe boade vs all good lucke; for the Winde turnd  
North, shewes the stormes almost gone; and skilful P A L I -  
N V R V S comming now to Port or Helme, obserues himselfe  
our *Compass*, (bidde *Marchants* standes by) and giues both  
hope and comfort of attaining at last, to our long desired *Port*  
that's now within a kenning, for the forelands appear. And our  
Barke is strong enough to beare out all our Leakes: therefore  
be of good cheare, Saint *George* heeretofore, now GOD and  
CHRIST to borrow. Our *Loadstones* proue as good as euer they  
wer, and our *Compass* is true, therefore bear aloofe but a while,  
for feare of the *Goodwines*, by the cape of good hope, to the  
Island of *Exchange*, the Hauen of all safety, and Port of *Peace*  
and



## The CUSTOMERS Accompt.

and Rest, where Bounty now commaunds : For *Reliquis tantum sinus est & statio malefida carinis.*

But admit all this were nothing, which by way of *Accompt* hath beene hitherto set downe, or a *Paradox* at least. Mine *APOLOGY* but Humor; my *REPLY* a Concept; mine *ALPHABET*, a Dreame; and my *MYSTERY*, but a leſt, because a *Customer* only ſpeaks : yet if this be but beleeued, that *Truth* tels *Sense* and *Reason*, and *Goodneſſe* doth ſuggeſt; namely, that looke what the Soule is to the actions of the body in ordering Members ſo, as to Nature ſeemes fit, for the good of the whole Man: the ſame is *Trafficke*, in diſpoſing *Mysteries* and *Trades*, to the benefit and behoofe of the whole *Common-weal*; though our *Iſis* be gone, and no Image of hir face, yet *Aegens* our *DAY STAR* being riſen in hir place, and his hopefull *THESEVS* like the *DAWNING* of all *Grace* appearing in our eyes, ſo reuiues my dull *SPIRITS*, that I cannot diſpair, but liue ſtil in hope that the time may yet come, when this hearty zeale of mine, to my *Soueraignes Honor*, and *Subiects Wealth*, may bee better regarded, and deſerue not only thanks and good wordes, but make all men confeſſe (*Marchants* at leſt) to owe as much to theſe my weake endeauours (if *Trafficke* may be valued) I ſay not as one *Staple*, one *Mint*, one *Port*, one *Towne*, or one *City* of *LONDON*; but many *Staples*, many *Mints*, many *Ports*, many *Townes*, and many *Citties* like *LONDON*, and all their *Wealth* is worth. Some few, priuate, particular, and preuenting perſons excepted, of whom I looke for no thanks, nor ſeek any fauour.

Heere then to conclude and cloſe vp this *Accompt*, the ſum of all is this: Since all Men by Nature deſire to be happy, and *Customers* with the reſt, whoſe ſilence pleads for them by ſigne with their Pens, though themſelues dare not ſpeake. For *Aſſai domanda encor che mai non grida chi ben ſeruendo tace*: there are but two wayes that lead to Felicity, *Religion* and *Iuſtice*, and *Trafficke* enclodes either; the zeale whereof onely hath preuented all my ſtudies, almoſt conſum'd my ſelfe, and yet is the *Motive* of all my beſt endeuors.

For my *Countries* ſake therefore, in regard of publike good, and for no ſide reſpects, in beating out the way that leads vnto *Happineſſe*, as I haue not bin ydle, & haue not held my peace: ſo now for my *Soueraignes* ſake, *KING IAMES* and his *Posterity*, as by Oath I am bound, in regard of his *Bullion*, for that is his right, and no Mans but his, by the Rules of *Fixed Goodneſſe*. In regard of his *Mints*, for that is his *Honor*, & no Mans but his, by the Rules of *Iuſtice*: In regard of his *Exchange*, for that is his *Glory*, and no Mans but his, by the Rules of *Equity*: And laſtly, for his *Customes*, in regard of his *Homage*, for that

Q 2

*A lybely Simile concerninge Trafficke.*

*Summa Totalis.*

is



## The CUSTOMERS Accompt.

*Honestum & Vtile.*

is his profit, and no Mans but his, by the Rules of *Meum* and *Tuum*, as in *Tithes*, so in *Tributes*, that *Honestum* and *Vtile* may go orderly together; my Conscience cannot rest, but with the returne of our HOME-BORNE-FREE-BORNE-TRAFFIQUE, at home againe in peace.

The Customers zeale to the Honour and Happinesse of Kings and Counsaile-Tables, by Trafficke.

And why should I dispaire, since as *Religion* hath her Temples, so *Iustice* hath her Courts distributiuelie, whereby *Truth* with the time appeares to preuaile? And for *Traffick* at *Staples* by Nature still admirable, and by Art made amiable, by Degrees and Proportions, of *Good*, *Better*, *Best*, in *Number*, *Weight*, and *Measure*, what can be lesse spoken then a *Customer* hath said? Namelie, that her Doctrine is heauenlie, and no waies fit for *Emperikes*, but *KINGS* and *COVNCELL-TABLES*. Her Seat and Residence the *SOVERAIGNES* owne bosome. Her voice well tunde, the Harmony of Christian Kingdomes. To whom *Courts* and *Countries* owe Fealtie and Homage; the Meanest *Subiects* still feeling her *Care*, and the Greatest *PRINCES* still subiect to her *Providence*. And whom, both *NOBLE* and *Ignoble* admire and loue; as *Norice* and *Protectorice* of all their earthlie *Happinesse*, *Prosperities*, *PEACE*, and *Ioy*.

*Ab Ioue principium.* (*Reges & Consules ergo*) *Iouis omnia plena*. GOD hath begun his part, by means of the *Eucharist*, let *Kings* and *Counsels* follow, by restoring their *Exchange*, that *Vjury* with the *Masse* may be packt away for *Rome*, where *Poperie* milking *MAIESTY* for want of *Goodnesse*, and *SOVERAIGNTY* finding no place nor meanes to subsist, for want of *Truth*; the *POPE* with his *Cardinals* and *Iesuites* each with other, may hide them in *Vtopia*, or *Purgatory*, chuse whether, whilst *Catholikes* and *Christians*, and *Customers* altogether, resolute in their hearts to doe their best endeouours, *To finde and hold fast Innocency*, and take heede to that is right; for that at the last, and nothing else, brings *Summa Summarum* and all to perfect *Happinesse*: in one word to [*PEACE*.]

The Customers Resolution.

SVMMA SVMMARVM.

His Confession, and humble  
suyt for Grace.

Now GOD from whom all Holy thoughts, and best endeouours grow,  
Make me possesse that perfect *PEACE* the World cannot bestow:  
And that which of my selfe I can by Merits no way gaine,  
Grant that thy *GRACE* by Faith and Workes may helpe me to obtaine.

His Prayer and Thankesgiuing.  
Psal. 4.

O GOD, that art my righteousness, Lord heare me when I call,  
Thou hast set me at liberty, when I was bond and thrall:  
Haue mercy Lord therefore on me, and grant me my request,  
For vnto thee vncessantly, to cry I will not rest.  
O Mortall Men how long will ye, the Glory of God despise?  
Why wander ye in vanity, and follow after lies?  
Know ye that good and godly Men, the Lord doth take and chuse,  
And when to him I make my plaint, he doth not me refuse.

Sinne



## The CUSTOMERS Accompt.

Sinne not but stand in awe therefore, examine well your heart,  
And in your Chambers quietly, see you your selues conuert.  
The Greater Sort craue worldly goods, and Riches do imbrace,  
But Lord grant me thy countenance, thy fauour and thy Grace:  
For thou thereby shalt make my heart, more ioyfull and more glad,  
Then they that of their SILKS and WINE, so great increase haue had.  
In PEACE therefore lye downe will I, taking my rest and sleepe,  
For thou alone wilt me (O Lord) alwaies in safety keepe.

HIS QVINTVS-EST.

And heere to shut vp all by way of Remembrance, in *Perpetuam Rei memoriam*, for our SOVERAIGNES speciall whole Accompt. His short Memorandum of the  
Honor, his Loyall Subjects good, and Kingdomes prosperitie:  
Since nothing can preuail but Goodnesse from GOD, and Bounty  
from KINGS, to make All in All, Happy.

Let TRAFFIQUE be releued,  
Of GOODNES long depreued,  
And TRUTH be still beleued,  
That SVBIECTS may be blist.  
For TRAFFIQUE out of thrall,  
Makes KINGS be seene of All,  
What ere to POPES befall,  
And SOVERAIGNES to sublist.

In the meane time, for Customers discharge of all Imputation past and to come, against Ignorance and her Fellowes, in that which hath bin said, by the Law of Nature and Nations both. *Imputari non debet, Ei per Quem, non stat si non facit quod per ipsum est faciendum.* The reason being currant withal, *Quia culpa caret, Qui sit & prohibere nequit.* Regula Iuris.

For, In Magnis voluisse sat est, sint cetera Diuini,  
And, Magna Magnus persci-  
cit D E V S.

## THO: MILLES.

The Customers L'Envoy, or Lachrima Lachrimarum.  
concerninge Traffick and Customes.

In the name of GOD and KINGS. Seeinge those ancient Ethnick Romaynes (of whom before is spoken) by the very light of reason, did hold it for their glory that in *Tributis exigendis*, their Customers were found to be *Græcis seniores*: let not Christian Pollicy come short of Iustitely, in Myldnes and Mercy to their Neighbors and Freindes; but send away Extremities with all their fraudes and shifts to their natybe homes and Residence. Namely, Let Italy haue her Importes together with the Stewes. Leave Tyrantes to Obtrusion and Extortion to the Jewes. Send Pryde to the Pope, and the Masse away to Rome, with all kyndes of Vsurie by way of Flanders home, and help Kings to Bullion, that their Bountyes may be knowne. For as God by his Goodnes makes all his Creatures happy; so Kings by their Bountyes and Staples of their owne. at leastwise in Great-Britayne where Bounty now commands. I meane still in England by English free-Staples. Or els farwell sweet Traffick, and with her farwell Customer, with whom farwell Justice, so farwell Religion (for those two goe together) and then farwell. All.